

# THE LESBIAN TAP



May/June 1979

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## Why Khomeini Kicked Kate Out

disco, nukes  
and nuns

plus. . .

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Robin Morgan,  
Diana Press

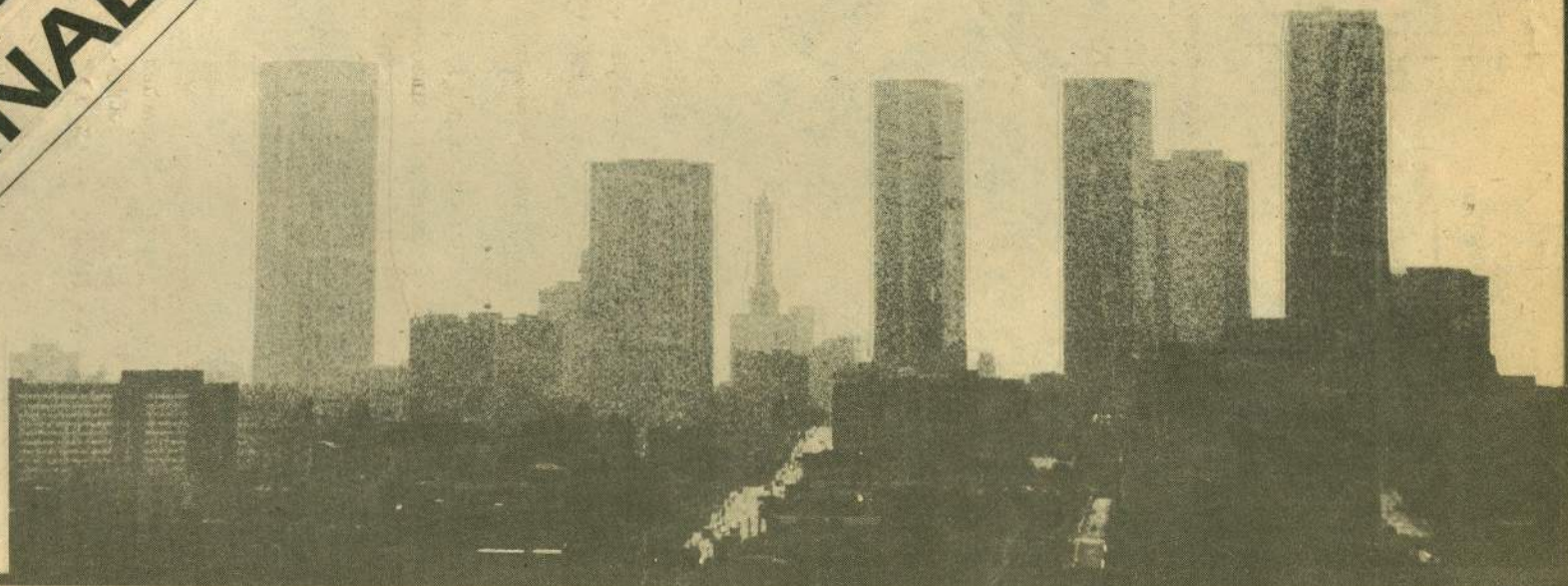
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# THE LESBIAN TIDE

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In the interest of fostering open communication, **The Lesbian Tide** prints a variety of views from the lesbian, feminist, and gay communities. Our editorial perspective also includes coverage of other social change issues as they relate to women and gays. The views expressed in this publication are not necessarily those of Tide Publications nor The Editorial Board unless bylined as such.

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# Perspectives

## Chicago's Dinner Party A Feminist Feast

By Jan Adams

How often do any of us lesbian feminists come across anything which really helps, which rekindles the vision of the wonder and power of women we've glimpsed from time to time? Amidst homophobia, backlash and the daily struggle for survival, not very often. Most of the time I find that, despite the negative messages I get from the culture and the culture-in-me, I simply have to trust that, yes, women are worth it, women are worthy, women are wonder-full and the world should be womanly.

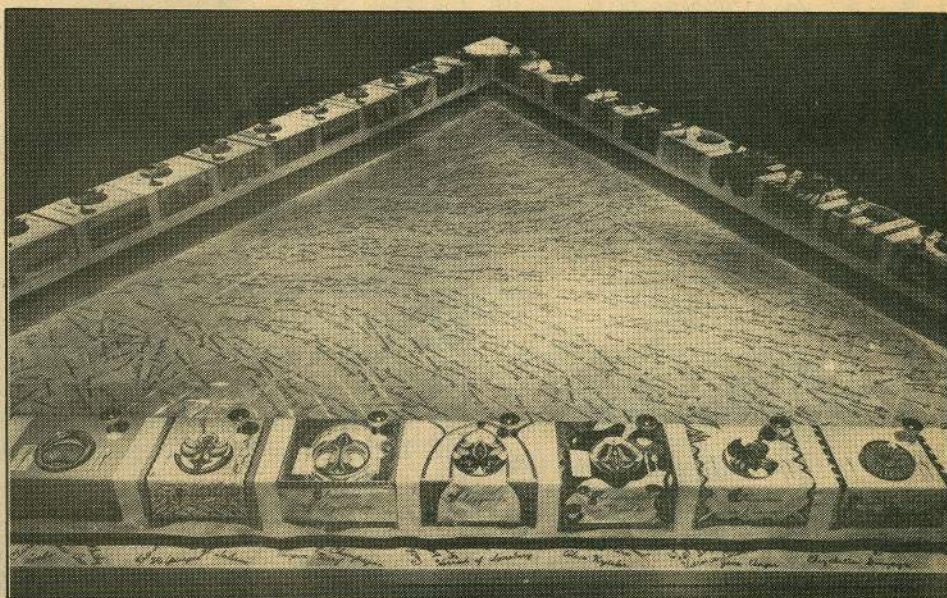
Feminist artist Judy Chicago's new work, *The Dinner Party*, has the power to recall me to that vision. The piece opened at the San Francisco Museum of Modern Art on March 16. It will remain in San Francisco until June, open again at the Seattle Center from August through October, and be shown at Memorial Art Gallery at the University of Rochester, New York, from December through January, 1980.

Chicago's goal in *The Dinner Party* is "to ensure that women's achievements become a permanent part of our culture." To achieve this, she focuses the piece on a monumental triangular dinner table set for 39 women (from the Primordial Goddess to Virginia Woolf and Georgia O'Keefe) whose lives ought to have left a mark on Western civilization. Besides evoking echoes of the Christian Last Supper through her structure, Chicago chose to work in multiples of 13 to recall the number of women in a coven of witches.

Each woman is offered up/celebrated/portrayed on a 14" china painted plate. Most of the images on the plates are what Chicago calls a butterfly motif — or what male critics complain are "just vaginas." Whatever one names them, the sensuously curved images are instantly womanly. Many of the porcelain plates are sculpted as well as painted, the images rising to convey that the woman's courage permitted her to push above her imposed status of "mere woman."

Having put the traditional women's craft of china painting to work in the plates for feminist purposes, Chicago does the same with needlework in the style of the woman's time. For example, the runner for Anne Hutchinson, who sought to teach despite the horror of the New England Puritan Fathers, demonstrates the early American form called the mourning picture, in which women draped in robes weep around a Grecian urn.

floral plate and an exquisite lily motif portraying Natalie Barney. On the floor, some modern lesbian names are grouped around Barney. On the one hand, this makes me wonder whether Gertrude Stein would have preferred to appear among the writers around Woolf, or Romaine Brooks among the names of visual artists. On the other hand, excluding those with Barney, only Willa Cather and V. Sackville-West seem to be named lesbians in



P. Galgiani

**Dinner Party** seats 39 historical women figures, among them Eleanor of Aquitaine and Emily Dickenson. 999 other contributors to women's history are named on the floor surrounding the table settings.

Each place setting at the table is completed with oversized porcelain flatware, a chalice, and a linen napkin.

The table rests on a "Heritage Floor" made of over 2300 triangular porcelain tiles on which are written the names of 999 more women. These were chosen from over 3000 candidates on the basis of their contributions to history and their suitability as models for the future. The names are grouped around the 39 figures by common experiences, places or historical periods.

As a lesbian, I feel conflicted about our presence in *The Dinner Party*. We are there, highlighted by Sappho's green and lavender

the biographies of modern women. Certainly there are more: off hand I notice Jane Harrison, the early 20th century English student of Greek mythology, and Jane Addams, pacifist recipient of the Nobel Peace Prize. Yet though a charge that lesbians are treated as tokens seems justified, I feel a lesbian sensibility in the imagery of the art. Perhaps I am responding to the influence of the lesbians who must have been among the workers, though none are named as such in the documentation.

Chicago wants it known that the impact of her images comes from the power and pain in her subjects' lives. She documents these histories in her accompanying book, **The Dinner Party, A Symbol of Our Heritage** (Anchor/Doubleday \$12.95). In it she traces women's history through the lives of the 999, with longer commentaries on the woman at the table. She also prints journal entries which record her struggle to identify with those women in order to make their imagery. She writes of Susan B. Anthony: "A giant, who stood firm in her values for more than fifty years. I don't know how she did it. I'm capsizing after a decade. The pressure is bearing down on me, I can't breathe. I wonder if she felt like that. . . Each of them is me and I am all of them. My body reels from the task of making their portraits."

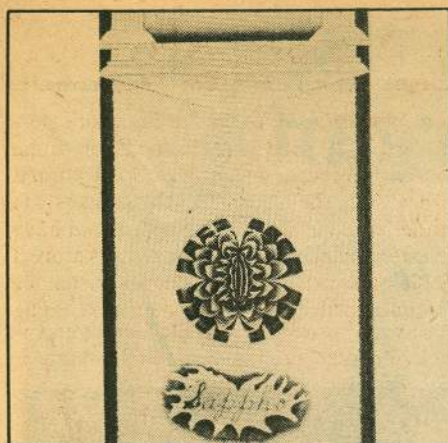
Obviously Chicago did not make this huge work alone. Over its five year gestation, she was joined by nearly 200 women and a



Juliet Myers

**Artist Judy Chicago spent five years and \$80,000 creating her feminist masterpiece.**





McNally/Gelon

**Sappho, ancient mother of lesbians, is honored at feminist Dinner Party. Her green and lavender floral plate sits on a runner bearing her name.**

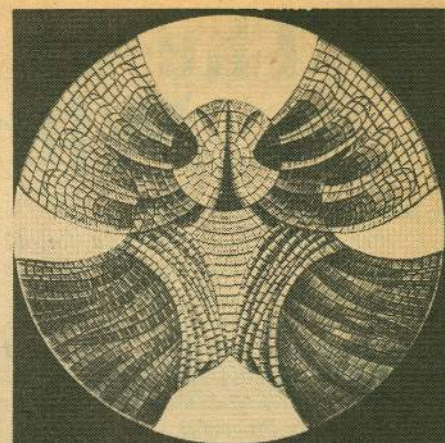
few men. Among the most important were Diane Gelon, Chicago's administrative assistant, Susan Hill, who headed needlework, Leonard Skuro and Judy Keyes, who successively led the ceramics, Ken Gilliam in charge of installation, and Ann Isolde, who organized the historical research. Chicago describes the group's process as cooperative (meaning that while many had input she retained aesthetic control) rather than collaborative (implying equality among the participants.) This process is outlined in her book as well as by a videotape and photo-

graphs shown at the exhibit.

As a feminist, I could wish that Chicago had trusted women enough to find women to lead the demanding technical work of ceramics fabrication and design/installation. She chose to believe that this was not possible and asserts that men *should* be included in women-dominated space. I wonder whether she merely shifted her difficulty from searching for the right women to extracting woman-identified work from male workers? Would The Dinner Party have been different if the energy had gone toward women?

In the end, to complete the plates for the most modern figures, women led by Judy Keyes and Daphne Ahlenius did take over the ceramics. After an intensive session with this team, Chicago's journal recorded: "It was hard for us to talk about last night, although we did a little at dinner — the feelings we all had about creating these incredibly powerful images that were struggling to free themselves from the plates. . . We all agreed that Leonard's (Skuro) leaving the Project worked out for the best. These plates had to be made by women alone."

The Dinner Party not only took a vast amount of work; it also cost a lot of money. Though \$30,000 came from grants and \$10,000 from individual donations, Chicago herself poured \$80,000 into the Project from sales of her art. Now that the piece is completed, the Project does not end. Chicago has formed the Through The Flower Corporation



Beth Thiel

**China painted porcelain plate of Theodora.**

to continue the task. Its first aim is to raise yet more money so that the exhibit can be permanently housed. With the help of two (male) designers, Chicago has envisioned a pyramidal structure of porcelain and industrial materials which would continue the themes of the work. No site has yet been secured. Chicago believes that only in such a building can The Dinner Party "enter the cultural pool and never be erased from history as women's work has been erased before."

Certainly the work advances every woman's struggle against erasure in a woman-hating world. ■

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# The 11 O'Clock Views. . . With Robin Morgan

By Jeanne Cordova

*I interviewed Robin Morgan for 42 minutes in a Hollywood gay coffeeshop as she was en route from San Francisco home to New York. The session, during which I posed questions covering half the world surely deserved an interview of 42 hours, but here are some brief thoughts from the editor of **Sisterhood Is Powerful**.*

## MOMENT TO MOMENT

"It was a desperate attempt to heterosexualize Lily's image. And it was a staggering failure. I held out until the very last minute, saying the male reviewers had missed something, it must be too deep, too feminist for them." Then I saw it and it was unbelievably dull. The dialogue was deadly. It seemed like all the shots were like those tacky cameos where you see the person and imagine an invisible screen with a caption across it saying, "What am I doing in this movie?"

Lily was not acting and she's a brilliant actress. At least she is in her characters. It's astonishing to me that either one of them (Jane Wagner or Tomlin) did this! I keep looking for some evil genius male presence who produced or manipulated these two wonderful women.

## GRETA RIDEOUT

The point I was trying to make in my interview with Patricia Hearst (*Ms.*) is that our martyrs are not perfect, they are not the people we would like them to be. Suffering doesn't ennoble, it degrades and uglifies.

This is how I feel about Greta Rideout. Maybe that wasn't our ideal test case from a purely statistical view point. But on the merit of the case alone it's clearly a feminist issue. There *should* be a law on the books preventing rape in marriage and it should be punishable. As to whether Greta was a victim or opportunist, she could be both! There is so little glamour in most women's lives, so when something happens to you, you get to write a book on it. You get to be famous for a day! And then you're forgotten and tossed on the trash heap again. So maybe she thought that this was her big chance. Perhaps it was an embarrassment to the movement, but this doesn't in any way negate what she says was done to her.

## PUNK ROCK

Is an expression of fascist culture in true Nazoid fashion, and it alarms me. It is truly decadent in the original meaning of the term — decay. Not in the way the Communist Party deplored homosexuality and art as decadent — politically irrelevant. Punk Rock is death oriented. It's focused stylistic brutality, and it's focused on women. Notice it's the women who die! It's sadoporn culture.

When Sid Vicious killed that woman, who by the way was a Phi Beta Kappa and had almost completed her doctorate, I didn't



Sharon L. Reidy

feel that was an aberration on his part. Nor was his own subsequent death, suicide, overdose or whatever. This was part and parcel of everything he stood for.

## ISRAEL AND OIL

I think Israel knows they are a pawn in a balance game. But they are playing that the best it's ever been played! There is a very powerful and mobilized Jewish lobby in America, and indeed there should be. It's perfectly fine. I only wish there was such a thing on women's issues!

I was watching some documentary about World War II, Begin and Sadat in the 40's. How quickly the youths of world leaders are forgotten! Of course Begin was a terrorist, he admits that. And then 40 years later he says that terrorism is such a terrible thing. Then we have Sadat, complete with Nobel Peace Prize and a very pro-feminist wife who has been doing very interesting behind the scenes things, who was incarcerated by the British in World War II because he was a strong Nazi sympathizer. And I think to myself, isn't it fascinating how these men are able to have these whole careers, and then move right along and become "statesmen." Whereas if a woman ever once *looked* in the wrong direction politically it's going to be dredged up for the rest of her life! When you're a man it's "ruthless" when you buy out and consume smaller corporations. When you're a woman "ruthless" is when you put someone on hold!



## ISLAM & IRAN

I find it terrifying that Islam is the fastest growing religion in the West. It makes Christian tradition on the position of women look *good* by comparison! It's beginning to get out of hand, which is one of the reasons that women students are reacting now against this form of tyranny. This is going to be worse than under the Shah because it's religious, it's fanatic. Islam is the cutting edge of male supremacy and it is fast moving into the other developing countries. The fact that they have the oil doesn't hurt!

I wouldn't be surprised if we had some kind of war over this. Carter hinted that we might militarily intervene to protect our oil interest in the Middle East. And America has withdrawn a lot from supporting the state Israel. They haven't got any oil, and the others do.

## WOMEN & ECONOMICS

This was the knob of the issue behind the firing of Bella Abzug and the resignations of her committee. I think an economic organization for women is what is evolving.

JC: Are you talking about a national organization?

I don't know. We haven't done the basics yet, that is, connect feminism and economic issues. Where do they meet?

JC: Will Bella head such an organization?

She is waiting to see if people want her to. I and others are pressuring her because we think she should do it. It's time she worked outside the system. They don't deserve her. She has incredible skills.

What Carter is left with now is just a sham. In a way it's better that this happened because now he can't pretend he's listening to women, nor can he totally dismiss this distinguished panel of "outs" whom he appointed to begin with!





Morgan gives current events a pithy reception.

### ROOTS

It filled me with longing to have a roots of our own. Where is women's "roots"? I've had this fantasy and met together with a group of women friends and some sympathetic people at PBS and tried to sort out what would be our version of "Roots." The problem is, starting from when and going to when!

If one restricted it to this country you would start with your colonial women and the indentured servants, and the "brideships" that were brought over with women to be sold into marriage. Then your pioneer women. You could do it through the generations of the Peabody family alone. That was an incredible family of women. All I know is that we should be thinking in terms of making our history more accessible and real to people.

Jeanne Cordova

### THE ECONOMIC STATE OF MS.

It's fairly simple, the right-wing has targeted *Ms.* as one of its victims by using pressure on its advertisers and distributors. We get enormous volumes of mail that they just churn out of their little computers. They consider *Ms.* this crazy, wild-eyed, lesbian, nut, insane, commie-pinko, pervert rag. That may make *you* and *I* chuckle! But they do consider it that. It is the one mass, available, feminist magazine. So they want it dead. This is not helped, as you know, by the rising postage and paper costs and all of that.

Another problem *Ms.* has is that when they try to do radical feminist things or take more risks, the reparations are immediate! The "Sexual Harassment on the Job" issue for example made three Illinois distributors refuse to carry it. On the "Pornography" issue response was absolutely staggering. It seemed the whole right wing wrote in saying, "You only dealt with this because you are salacious." And then the left wing wrote, "You're all book burners, all you need is a good rape."

Meanwhile, back at the ranch, there is the Women's Movement. I think the Women's Movement regards it, to some extent understandably, but not justifiably, as an old shoe. It's establishment, it will always be there. That's not necessarily so.

### CHINA & AMERICA

I think both sets of boys are selling out each other namely to do in a third set which is called the Soviet Union! I'm ambivalent about the new Sino-American relationship. On the one hand, we hear how Shakespeare and Beethoven are now available and how

people are lining up to buy this record that was considered reactionary. But the bad news is that Western beauty parlors are also coming back in and Pepsi Cola is now selling there. The Chinese see these things as attractive simply because they were denied before.

I also notice that despite all the loosening up, there are still of course no lesbians in China! Which is amazing that among five million people there is not one! ■



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# Where Was Anita During The Meltdown?

By Lynne Shapiro

Here I sit with my jars of bottled water, a food supply for a week, clothes to throw away if I have to go out in them, and some iodine for my thyroid glands. But as I ran around filling every bottle, pot and pail with water and almost gave myself a hernia carrying food supplies up the stairs, I had to laugh at my feeble attempts to ward off future misery, when there might well be radiation here already that they just haven't told us about.

## The Radiation Run-around

Until this weekend, the anti-nuclear movement was just some techie man on an educational station talking about the possibility of some vague disaster with "nukes." Techies were "Chicken Littles" I thought, and tuned them out.

For the last three days, however, I've hung on every word of every techie as they explain what's happening at the crippled Three Mile Island nuclear plant that's just 150 miles from me in Harrisburg, Penn-



LYNCH—KANSAS CITY STAR

sylvania. Living through this is like having a bad dream that gets focused and unfocused every other second. Information from the government today is scarce and vague. There could be an explosion or a melt-down of the fuel, either of which would cause large amounts of radiation to spew into the atmosphere. But any actions to prevent these possibilities could cause even greater risks of radiation leaks.

So they might do something or they might not. It could be done tomorrow, next week, not at all, or they might be doing something right now that they aren't telling us about. And if a radiation spill does occur, the poison could travel north to my area or it could not. Finally, I could or could not be susceptible to the radiation, which could or could not increase my chances of contracting leukemia or other cancers in 5, 10, or 20 years.

## The Techies Were Right

Of course all this wouldn't be happening if there were no nukes and it seems that the techies were right: in a profit-oriented society there is no such thing as a safe nuke. And I'm sorry now that I scoffed at anti-nuke efforts until it was too late. So I will soon go to my first anti-nuke demonstration.

But meanwhile, my anti-feminist right wing enemies won't go away. But speaking of the right wing, why wasn't Right To Life out there evacuating and sheltering pregnant women to protect their fetuses? Why aren't they protesting Metropolitan Edison's docking the pay of pregnant Harrisburg women who are missing work to protect their unborn children? And speaking of protecting children, where, oh where, was Anita Bryant? Why wasn't she there protecting the Harrisburg children from the horrors of radiation poisoning and leukemia? Where was the right wing when they were really needed? ■

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# Disco Did Me In

By Sharon McDonald

It was an awesome sight: under flashing lights, 60 color coordinated couples were moving in perfectly synchronized dips and turns. "This," my friend said, "is Disco!"

Critics say they hate Disco because the music is mindless, the values are decadent, and the interaction so impersonal. All the articles I've read criticizing the Disco Phenomenon have been singularly articulate, well thought out, and indisputably logical. Each writer has a credible reason for hating Disco. I just hate Disco because I can't do it. Disco brought out the wallflower in me and made it blossom.

As a teenager, I was blessed with only moderate acne and a personality bland enough to save me from the social ostracism that so often marks the adolescence of truly creative people. But despite my passable social competence, I never felt really comfortable making my way through the teenage social scene. I enjoyed my status with an uneasy relief, watching the casualties of our rigid popularity system, and knowing that there but for a set of braces or 4 inches of pimples went I.

By some quirk, I was a swan, waiting to turn into my true ugly duckling self. Never really understanding how I managed to escape the fate of those who looked as awkward as I felt, I was an imposter at the Malt Shop. I always knew that the day would come when I would be exposed. Disco blew my cover.

The truth was that I had bluffed my way through a lifetime of social obligations with-

out ever really learning how to dance. Several circumstances conspired to make this charade easy. First, I was for many years living a heterosexual lifestyle. As my friend Bridget says, some of us had to learn the hard way. Straight men are notorious for having invented the Brick Wall School of Dancing, closely akin to their Brick Wall School of Emoting. No man I ever danced with thought my erratic swoops and lunges on the dance floor were the least bit odd, because they were plunging about with equal abandon and equal ineptitude.

Coming out at last, I entered a politically active circle of lesbian feminists, whose last brush with fashion was in 1965. De-emphasizing personal appearance was a feminist statement. We hung around one homey women's bar, lurching our way through our favorite songs, oblivious to the growing Disco wolf at our door.

Lesbian Life B.F. (Before Feminism) was never like this, I am told. You **had** to know how to dance, drink, and win at pool to also win the woman of your dreams. Anyone doubting this should have seen the two 60 year old lesbians I saw clear the floor one night waltzing wonderfully to an old, old tune, showing the youngun's how it's done.

I should have known my masquerade was all too good to last. The night I saw those couples kicking and twirling on cue, I knew I was in trouble. If dancing meant I had to actually do a series of pre-determined steps, in **sequence**, then I was done for.

Never B.S.N.F. (Before Saturday Night Fever) had we all scrutinized each other on the dance floor so closely. My friends stopped asking me to go to dance bars with them. My lover, Louise, started pretending she was dancing with the woman to my left.

A wiser woman than I might take some steps (sorry about that) to learn how to Disco



Roberta Gregory

with the big kids. But time, money and pride keep me out of dance classes. No mere national phenomenon is going to get me into a gym full of third graders going, "One, two, three, turn." I ignored TM, est, and macrame, I can ignore Disco.

Besides, whenever anyone says, "Want to dance?" I just tell them how I hate Disco because the music is mindless, the values are decadent, and the interaction is so impersonal. ■

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# National News



She sits in a small cell writing. Machine guns are trained at her back through the cell door window. She writes her good-byes to the women. She has been allowed no phone calls, no word of her fate, her expulsion, her "crimes", her death?

Suddenly there are whispers, and the door is flung open and in strolls an ABC camera crew. She gives "the interview of her life on the subject of civil rights," she chats in Japanese with the Japanese cameraman. The camera stops and the press begin to leave her. The guards enter, rip the film out of the camera, the tapes out of the recorders, and ABC is escorted from the room. She returns to her writing with the machine guns.

## Kate Millett In Iran

By Lynne Shapiro and Jeanne Cordova

Such was the terror, the comedy, the confusion of Kate Millett's visit to Iran.

When she was invited by Iranian feminists to speak at a March 8 International Women's Day Rally at Tehran University, she anticipated a small gathering, "a little 10 minute speech." For seven years she'd been active with the American based Committee for Artistic & Intellectual Freedom in Iran, a civil rights group opposed to the Shah. After his downfall Iranian exchange students in Kate's organization, many of whom were feminists, told her that their homeland sisters would celebrate International Women's Day for the first time in 50 years. Millett, Simone de Beauvoir, and Bernadette Devlin were invited to address this occasion, but Kate was the only one who could make it to Iran.

### A Torturous Past

One thing Kate did know upon arriving in Iran was the political repression of that country under the Shah. Speaking in Los Angeles weeks after her return she graphi-

cally described the "routine" torture chambers which she herself had seen pictures of. "There is one particular instrument of torture called the 'toaster.' Quite literally that is what it does. They lay you on it the first time and every nerve in your spinal column is killed. You never walk again, you must crawl around on all fours." An Associated Press photographer also showed her unreleased pictures of: the torture chamber acid baths into which bodies were thrown, the electrical prods attached to prisoners genitals, the severed arms scattered about the small torture cells.

Many died of heart attacks from sheer fright. Millett charged that SAVAK (secret police) agents, as well as "the secret police of most of the South American countries" came to the U.S. to receive their training in torture from our own CIA.

Millett, herself an artist, bewailed what the Shah had done to his culture and his country. "Tehran looks like Cleveland now,





as cold and and tasteless as Coca Cola in China. Armstrong Linoleum Tile is on the floors instead of Persian rugs."

### Khomeini "Stole" The Revolt

But since her return, Millett also calls the new government of Ayatullah Khomeini a "tragedy," especially for women. "The revolution was a remarkable thing," Millett confirmed, "ordinary people battled and won against the 4th best equipped army in the world. But Khomeini stole the revolution from the people. He walked into a political vacuum and just picked up the chips."

Displaying the kind of knowledge which probably got her expelled from the country in the first place, Millett said that many of the same secret police, army, and public service personnel in power under the Shah now remain in their same posts under Khomeini. When six men came to her hotel to arrest her and Kate asked them who they were, one opened his wallet and showed her a picture of himself in uniform — he had been a colonel in the Shah's army.

"Khomeini has moved the grass roots people out of the Khomein (his Revolutionary Courts), and installed his own people. He is destroying the revolution, all information is censored. Out of 24 hours of television time, 22 hours are test patterns, 1 hour is cartoons, and 1 hour is religious instruction. There was a revolution, it was taken over by counter-revolutionaries, and now the real revolutionaries are being called the insurrectionists."

Drawing parallels between medieval Christianity and contemporary Islam under Khomeini she noted, "Khomeini issues 'papal bulls' executing 30 homosexuals, isn't that rather the same thing as burning witches?" Noting that the 7th Century Moslim custom of chopping off the right hand of offenders, was once again being used in Iran, Millett summarized, "The Bible or the Koran, six of one, half dozen of the other."

### Marching Under The Gun

Against this backdrop Kate Millett made her speech in front of a small group of Iranian feminists. But the next day thousands regathered at Tehran University to "dispute" Khomeini's infamous mandate that women must return to the wearing of the chador. (The chador is a long veil which covers the entire body except the woman's eyes. For centuries women held the veil over their faces with one hand whenever men were present, thus losing the use of one arm. But some modern chadors are held in place with hooks or snaps, so the wearers can have both arms free.) Campus Maoists tried to persuade the women to join them, but the women, 5,000 strong by then, marched off down the street to confront the Central Committee.

It was then and there that Millett saw history, "the first women in open insurrection against Islam", and realized "the full implications of international feminism." The women who demonstrated this first time, and for days afterwards, were mostly working women (secretaries and nurses in government and private business) who by Iranian standards were middle class women. There were also maids, and housewives, and women "in chador." All of them, said

Millett, had "great ardor." "They'd just come from demonstrations against tanks and machine guns, so stoners and hecklers were little to them, though very impressive to me."

The foreign press wasn't at the first demonstration so Millett called a press conference where, "I rebuked them and chastized them for missing history." The next day 5,000 women held a 3 hour sit-in at the Ministry of Justice, and the press was there. So were the hecklers and stoners, and machine guns held by government police, and whoever else happened to have a machine gun. Speaking as someone who "has never marched in a demonstration where I felt my life was threatened," Millett recounted, "As I sat with my sisters I kept thinking we were like fish in a barrel underneath their guns. We could have been slaughtered."

The largest demonstration came three days later as 20,000 women and their supporters marched demanding the right to: wear what they chose, equal educational opportunities and civil rights, the guarantee of all legal rights and liberties, personal and political freedom, and the reinstatement of the 1975 Family Protection Act (see related story). Stoned, and in some cases attacked, the women marched on. Later Millett would tell American feminists, "They had had so little under the Shah and had great hopes that they would see revolutionary equality under the revolution, the sadness of it all is enormous."



**Iranian feminists revolt and give birth to "the four day women's movement."**

### "Why Is The Sky Tall?"

But Kate was not able to enjoy the fruits of her labor with her Iranian sisters. A few days later the Vice Premier announced she was to be deported. Although she was never given a reason, she later speculated, "I was expelled because of the press coverage. We

did put the press under pressure to defend us with the eye of the camera." Millett was called out of her room at the Intercontinental Hotel and taken, still in bathrobe & slippers, into detention. She had moved out of homes into the Hotel in order to protect her friends from possible harassment and in order to "make myself very visible" to the government agents. With almost comedic relief Millett joked about how afraid she was when she heard the news of gays being executed and wondered whether the government would seize upon and make an issue of her own lesbianism. "When Sophie Keir (a Canadian photojournalist traveling with her) and I checked into the Intercontinental we asked for a double bed. That seemed to cause a great scandal! After they came to get me they took Sophie into a room by herself and said, 'You know we listen to your every phone call.' Sophie said, 'I know, I wished you'd quit breathing so hard and dropping the phone.'"

In an atmosphere of great intimidation she was held for 24 hours. During these hours no one would tell her when or even if, she would be deported, or imprisoned.

Finally, relieved at being escorted to a waiting plane, Kate asked yet another guard, "Why am I being thrown out?" The guard replied, "Why is the sky tall?" That, Millett said, summarizes life under totalitarian regimes.

### The Edge of Passion

Touring the U.S. organizing chapters of The Circle of Support for Iranian Women, Millett spoke of her trip as "the most moving experience of my life as a feminist. Here in America we are still wondering why the hell we haven't got the ERA, and fighting for abortion although we won it 8 years ago. . . being in Iran was returning to the edge of passion, of certitude. The people there actually think that they can do it! There is no demoralized sentimentality. If you don't win, you still have to fight anyway."

### Leftists Charge Intervention

Not surprisingly, her role & purpose in Iran was not clearly accepted nor understood by some in this country. At a New York press conference shortly after her return, she was greeted by leftists and some press who challenged her as an interloper in the affairs of a foreign country. Kate answered that she saw her presence and the presence of all foreign feminists as a safety measure for the Iranian feminists; they helped draw the attention of the foreign press to this "most dramatic confrontation of women for their rights."

She also told of the news blackout of women's demonstrations and said that continuing international support was needed to protect the Iranian women. Later in Los Angeles, she confirmed, "I will always be a 'foreign interloper' wherever women are in danger."

Some of the press and leftists still did not connect concerns for human rights with women's rights. They questioned who bought her ticket, if the Iranian feminists weren't really Shah supporters and if Millett herself wasn't really working for the Shah's sister who they called a "great feminist." Millett retorted that the Shah's sister's pseudo-feminism was "window dressing" for her brother. She denied she had organized or lead demonstrations or revolts. "Everything was done by Iranian feminists, I don't speak Farsi. I can't even organize breakfast." What Kate did do in Iran, the hundreds of hours of taped interviews, previously censored photos, thoughts, and note-



books, will be told in a forth coming book. Her materials were quite literally smuggled out of the country by a woman pilot.

#### Lesbians In Iran

While Kate talked of the executions of homosexuals at the press conference, in a later interview she spoke in more detail about the plight of lesbians.

"Gays are being executed under cover of being homosexual rapists and the victim receives lashes too, so the whole thing seems very spurious. It is even possible that people are being exterminated under the cover of being called homosexual. So you see what it is like to be a lesbian in a country so repressive to women to start with, and lesbians are the kind of women most persecuted and taboo!"

We were aware that some of the feminists there were lesbian. It wasn't something that people talk about. They are living at great risk just as feminists.

Some of the women changed where they slept every night. We were terrified of phone numbers and we still won't say names. We stayed with a woman and my god, her harboring us endangered her entire existence!

"One day we left a march and fifteen attackers surrounded us and said they were going to beat us up. We stopped a private car and begged the man in it to give us a ride and, we escaped with our lives. When I came home to my farm which I love so much I explored every room then I went through all the trees and landscape and just cried that I was home to see them again."

Millett went on to describe her attackers and deplore the role of government troops. "The attackers were lumpen proletariat men, the most unfortunate people, who were being organized and manipulated by the very far rightists, many of whom are in Khomeini. And the buses they came in are obtained from government sources. The only time we ever saw the militia was at the Ministry of Justice where they were protecting the government building.

"The attackers, cowards that they are of course, wait until the march disperses then beat up the stragglers. So far three women have been stabbed and a high school woman was smashed in the face with brass knuckles."

The women workers in Iran are being fired. "You lose your job if you don't wear that thing (the chador). At least at the government owned television station you can't get in without it. Khomeini supposedly recanted his initial order that they had to wear it, but at the other Ministries the women are also being threatened by the order. Of course there are no women, no secretaries in the new Khomeini (Revolutionary Courts). All of the women at the government jobs are afraid that they might lose their jobs even if they do wear the chador (orthodox Muslimism does not permit women to work in public with men). And one of the few forms of employment open to women, besides teaching and nursing, are secretarial jobs in the Ministries.

"A woman architect going back on the plane with me was leaving her country because she could see her whole career diminishing. She was against the Shah and had been in exile and now she was going back into a self-imposed exile. A lot of my friends are being either hounded or all possibilities of their lives are being shut down."

Kate Millett is now traveling to 15 cities to generate support for her new organization, The Circle of Support for Iranian Women. According to the New York Circle of Support, the Iranian feminists have organized The Committee for Women's Rights and rented an office in Tehran. Their most pressing concern now is to get a newspaper out.

The group of twenty women in the New York Circle can be contacted at: Circle of Support, 59 East 4th St., Third Floor, N.Y., 10003. ■

## The Chador

By Jeanne Cordova

The uprising of feminism in Iran marks the first women's rebellion in the Arab world. Here are a few examples of what our sisters' lives are like under Islam. Under Orthodox Islamic laws a man may have up to 4 wives, a woman may not look a man in the eyes directly, women must wear the chador in public at all times, women must have their husband's permission to travel, a woman should be married in her teens, on her wedding night the bride's parents are expected to show proof of her virginity, adulterers and homosexuals are publically flogged, or stoned to death.

In 1975 the Shah passed the Family Protection Law which gave women a little more freedom. Under the new law: husbands must get their wives' permission before taking a new wife, marriage before 18 is forbidden except under special economic circumstances, to take a second wife a man may plead nine special circumstances including "consent of the first wife" and "wife's insubordination to husband," women can divorce their husbands under certain circumstances, in cases of divorce custody automatically reverts to the father when the boys reach the age of two, girls seven, women can vote, work, attend school, and the chador does not have to be worn in public.

#### The Chador: Part of Past and Future?

But now the chador has come to mean different things to religiously conservative, liberal and leftist women in Iran. For the first group, those who revere Khomeini, it is a way of life as always. For the liberals, it potentially represents a return to old ways which means they must abandon their careers and other long sought freedoms. For radical women it points clearly to the fact that the Islamic republic of Khomeini does not bring the revolution they had in mind. For all, or at least most of them, the situation is even more confused because the chador remains at least historically, a specific expression of the unique identity of Iranian women. As *Time* reporter Jane O'Reilly says, "it's a way of saying 'Iranian is beautiful,' something like the statement that wearing an Afro or dashiki makes." ■

## Christian Voice Preaches Hate

An anti-gay lobby which claims 100,000 members and a war chest of \$1 million has been formed in Washington, D.C. The organization, Christian Voice, is an offshoot of American Christian Cause, a right-wing fundamentalist group. As a result of its tax-exempt status the parent group was legally barred from lobbying and for this reason Christian Voice was established. The new group boasts four Capitol Hill lobbyists plus a congressional advisory committee and plans action on a number of issues in addition to gay rights, such as pornography, child abuse, abortion, the death penalty and busing.

Steve Endean, lobbyist for the Gay Rights National Lobby (GRNL), says the group should definitely not be taken lightly. "I would not be surprised to see them introduce some anti-gay amendments in Congress. The problem with amendments is that you have no advance knowledge and it is difficult to lobby in so short a time."

Gary Jarmin, legislative director of the American Conservative Union and a lobbyist against the Panama Canal treaty and SALT negotiations, and for pro-South Africa and Rhodesia policies, heads the Christian Cause office. In a promotional package, Christian Voice warned that "homosexuals are rampant in our schools, our government and even in many churches." The organization linked homosexuality, abortion, the ERA and pornography together, asserting, "We believe that America's rapid decline as a world power is a direct result of these things."

The Christian Voice congressional advisory committee includes Sens. Orin Hatch (R-Utah), Sen. Roger Jepsen (R-Iowa) and New Hampshire's newly-elected Republican Senator Gordon Humphrey. Eight House members have also endorsed the group, including well-known anti-gay Rep. Larry McDonald of Georgia. Entertainers Pat Boone, Lawrence Welk and Art Linkletter are also listed as endorsers of Christian Voice. ■ (*Gay Community News*)

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# NOW Calls for Abortion Truce

By Karen Elaine

Everyone was all smiles. The groups involved had just issued a statement: "The discussion was wide ranging and amicable throughout." It looked like a happy ending. Until two women from the group P.E.A.C.E. held two 24 week old fetuses in front of the cameras.

It was February 15th, the date of the first meeting ever between anti-abortion and pro-choice groups. The meeting was proposed by NOW President Eleanor Smeal "to seek ways to lessen the need for abortion," and to diminish an escalating climate of violence on the issue. (Several clinics have been bombed and vandalized.)

On the day that Smeal had announced plans for the meeting, California NOW State Coordinator Mary Margaret Smith made a press statement: "No one is pro-abortion, abortion is a choice of last resort, abortion is an act of desperation." But some people are pro-abortion. Carol Downer, Gail Goldstein, and Marilyn Skerbeck of the Feminist Women's Health Center are pro-abortion. So pro-abortion in fact, that in the weeks before the meeting they formed the Abortion

Rights Movement (A.R.M.).  
"Begging for Mercy"

On February 8th Downer sent a letter to Smeal cancelling her membership in NOW, saying Smeal had been "begging for mercy from our common enemy in public, in the name of the women's movement." Downer also said that she had spoken to the NOW Reproductive Task Force Coordinators who had disapproved of the meeting idea. On February 9th A.R.M. issued a press advisory stating that there can "be no compromise on abortion."

Apparently A.R.M. is not the only group who believes there can be no compromise. Nellie Gray of the March for Lifers turned down Smeal's invitation saying, "We do not talk, we do not negotiate, we tell them they must stop killing babies." The Right to Life organization also declined the invitation.

When the meeting took place, A.R.M. was not immediately allowed in to observe, although some uninvited anti-abortion groups were. A.R.M. protested and was eventually permitted to enter. Some of the groups invited include: American Home Economics, the International Union of Electrical Radio and Machine Workers of Amer-



Jean Holtz

**NOW president Ellie Smeal met with anti-feminists to "cool off" abortion related violence.**

ica, the NAACP, and the National Education Association.

## "Not Dangerous"

NOW has stated that "NOW does not agree such a meeting is a dangerous precedent, but rather believes that it is far more dangerous to proceed with assumptions and treat each side of the issue as a monolith in terms of their views on other issues. NOW's position remains firmly on behalf of a woman's right to choose and exercise control over her own body."

What came out of the meeting was an agreement to meet again and the following resolution: "We assembled here today and agree on the need for reproductive education as it relates to our physical and psychological well being. This education should occur at every stage in the human life cycle and should be the responsibility of parents, schools, religious groups, the media and community organizations." ■

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# Diana Suspends Publishing, Apologizes

By Coletta Reid & Kathy Tomyris  
of Diana Press

Over the past year many women have expressed concern about and interest in the survival of Diana Press. This article is to give women who care about our work a better understanding about where we've been, where we are now, and where we're going. We're going to try to deal here with the many issues and questions that have come up around us in the last year.

*Editorial Note: This introduction is followed by a lengthy recap of the first 4 years of Diana Press's history. In 1972 they began as a small print shop in Baltimore, and soon after they began publishing feminist titles.*

*The publishing arm was primarily supported by the print shop. The two-pronged business grew slowly and in 1976, after meeting new friends and activists in the Detroit based Feminist Economic Network, they decided to move to Oakland where real estate was low, and woman energy was high. Additionally, the Oakland based Women's Press Collective, well known for its publication of Judy Grahn's works, offered to combine staffs with Diana. The future looked good. But the legacy of the controversial FEN followed them across country, and seemed to set the stage for a long series of mistakes and bad luck.*

## Out On a Limb

While en route to Oakland our move was greeted by a paper by Martha Shelley called "What is FEN?" The article helped create a climate of distrust of us in the Bay Area that became virtually impossible to break through. Our first six months were devoted almost entirely to setting up the business, and finding skilled women with whom to work. We immediately found ourselves in a financially more difficult situation than we had ever been in, in Baltimore. We ourselves became prey to the distrust around us. Disagreements grew among the women who worked at the press and at the Oakland Feminist Women's Health Center, all of which took its emotional toll. Finally around the first of September, 1977, some six months after we had arrived, all our equipment was operating.

In the largest risk we had ever taken, we combined the three titles we had agreed to publish in Baltimore with the titles waiting at Women's Press Collective and a new title chosen together, a total of eleven books. We ordered paper and supplies on credit and geared up for a big production push. For the first time, production of the books we were publishing became the priority for our operation. We went out on a limb — it broke off.

Even if everything had gone smoothly, producing that many books that fall with unfamiliar equipment and new personnel was unrealistic. As it was, the vandalism on October 25, 1977 destroyed much of our back list, equipment and current work. Furthermore, it made it emotionally impossible for many of the women at the press to work with the same energy and enthusiasm they had before. Some had lost the will to go on, but



Roberta Gregory

## Internal Troubles & Paralysis

After the vandalism there were disagreements among the leadership (Casey Czarnick, Coletta Reid, and Laura Brown) as to the direction the press should take. Basically these disagreements prevented any positive direction from happening for an entire year. The press has been in a holding pattern of sorts. Since the vandalism we have been consumed with maintaining our back list, making up for the vandalism, and trying desperately to put out some new titles with a constantly dwindling staff.

The financial condition of the press since the vandalism has been precarious. We have existed on a month-to-month hand-to-mouth basis. The insurance payment, most of which came eight months later, and the donations that we received, kept us going for the past year, but did not give us the relief necessary to recover. The vandalism wasn't the only cause of our problems, though. Our overexpansion would have made the year extremely difficult as it was; coupled with the vandalism it became nearly impossible to keep going.

Disagreements among the leadership came to a head in the summer of 1978 culminating in Casey Czarnick and Laura Brown leaving (or being asked to leave, depending on your perspective). When Casey left we lost one of our most valuable assets, not only an excellent printer and designer, but also one of the major forces behind the creation of the press. From that point on our financial position left us little choice but to hire essentially inexperienced printers. The leadership was assumed by a management team formed from the women who had been at the press the longest and Kathy (Tomyris), who had just moved here to become production manager.

Over the next six months the burden of running a financially failing institution slowly eroded their numbers and morale. Most of the women at the press were here during the FEN controversy, the vandalism, the leadership disagreements, and Casey and Coletta's long and painful break-up. These women were being asked to work for little money, not even subsistence wages, while under emotional strains that were tiring and demoralizing. By mid December it became clear that we were not making any progress and that a drastic change in direction was necessary if the press were to be saved. A decision was made to close the shop temporarily, consolidate equipment, personnel and goals, and reorganize towards financial stability.

## Mistakes Examined

Hindsight being what it is, we can now look back at the chain of events that brought us to this point and see some of the mistakes we made. The first was our decision to expand without a sufficient financial base. The next was our inability to start functioning again until six months after the move to California. We then prematurely decided to make publishing our own titles a priority without first establishing a solid printing business in the Bay

Area. A major financial error was the purchase of a large press that was difficult to operate and has not run at all for the last ten months. The vandalism occurred at a crucial time when we were already financially and physically overextended. And finally, the inability of the leadership (Coletta, Casey, and Laura) to agree immediately after the vandalism on what steps to take perpetuated the problems. These factors created an unstable situation that continued throughout the next year. The attempts of the management team to reverse this trend came too late and were not drastic enough to work.

Since December, 1978, Reid and Tomyris have put hundreds of hours into updating book-keeping records, cutting costs and overhead, and in general, trying to put the print shop back on its financial feet. They are trying to return to their old successful formula of "an established commercial printing shop that made publishing possible."

Their statement goes on to acknowledge that "probably most of our readers will be shocked and surprised at our change in direction since we are known primarily for our publishing." They cite two reasons for the decision to temporarily suspend publishing new titles. The first is political: "commercial printers are now more willing to bring out good feminist books." The second is financial, "we cannot save both (printing and the publishing) at the same time." They have a half dozen books partially completed and urge that women who can loan money to help bring these titles out, please write or call them. The titles include volumes two and three of Judy Grahn's anthology *True To Life Adventure Stories*, Ruth Geller's *Seed of a Woman*, and *The Female Principle* by Elizabeth Gould Davis.

Reid and Tomyris go on to speak of recent legal problems and miscommunications with two authors.

Much of the heaviest criticism we've received has come around our publishing program. There have been many reports that we have failed to pay royalties and that we have supported ourselves off of money that was due our authors. First of all, it is important to know that all of our books had sharing of net profits contracts. That means that after costs of production, advertising and distribution are paid any excess moneys are split between the author/illustrator and Diana Press. We devised such a contract in 1972 in order to compensate for the fact that we had no money to start a publishing program. All that we could offer was our own labor and the use of our equipment. Once a book reached the break-even point then receipts were shared. Generally speaking, Diana Press's share has only been enough to pay for the paper for the next printing of each book. Until last year only the books of Rita Mae Brown had sold enough copies to have earned any money for the author. Rita has been paid consistently throughout the publishing on *Songs to a Handsome Woman*. For each



2,000 copies of that small poetry book, she and the illustrator have received \$300.00. Her first accounting for **A Plain Brown Rapper** was due in January, 1978. After the vandalism she was sent a form letter stating that the accounting would be late. The accounting was made in May, 1978 and **A Plain Brown Rapper** was still showing a loss after its first printing had sold out. Within this last year, **Sex Variant Women in Literature**, **A Plain Brown Rapper**, **The Ladder** anthologies, **Sapphic Songs** have passed the break-even point. Within the next year we expect **All Our Lives: A Women's Songbook** to begin earning money for its editors.

It seems to us that the voiced discontent of many of our authors is due in large part to unfulfilled expectations. When we moved to California we envisioned a much larger and more successful publishing operation. We thought we'd be able to start a booking company to send authors on tour, have an advertising budget, sell subsidiary and foreign rights and generally have a much more prosperous publishing arm. When none of these prospects materialized and in fact our sales decreased, many authors felt that we had lied to them.

#### Apology for Losing Focus

In addition our communication with authors became practically nonexistent. Coletta was the only one at the press who had the overview necessary to communicate with authors. She was overworked and overwhelmed with trying to manage the press, complicated by the leadership disagreements, some of which were around how to deal with authors. Coletta was not an effective leader during the year after the vandalism. She had lost her clear sense of priorities and focus that had guided the press through previous crises. The sales journal and other records necessary to give authors their accountings were strewn around and some destroyed in the vandalism. We have only finally reconstructed the 1976-'78 sales figures in the last month. On top of that were the financial and emotional problems that affected everyone's ability to do their work. We became overburdened with trying to survive and so let this correspondence slide, along with other things. We know now that we shouldn't have allowed our other problems to monopolize us and hurt this vital link to the women who wrote our books. We are sorry.

#### Foster, Rita Mae, and Other Royalties

There have been various reports that Diana Press is being sued by a number of authors. We are being sued by Rita Mae Brown, not for non-payment of net profits, but for not making timely accountings and for not selling enough copies of her books (although no publisher can guarantee to sell a particular amount of copies of any book). Rita Mae's lawyers came to the press in September, 1978 and investigated the invoices showing sales of her books since 1973. They were unable to find any discrepancies between our reports of the numbers of copies sold and what the invoices showed.

We have a lawyer and we are defending ourselves. We have been advised that there is no evidence to substantiate Rita Mae's claims.

We were requested by a lawyer for the executrix of Jeannette Foster to provide her with an accounting in March, 1978. We provided an accounting at that time which showed that **Sex Variant Women in Literature** had not yet reached the break-even point. We have just provided a second accounting which shows that the book started earning money in 1978. The reports asserting that we deliberately withheld money from Jeannette Foster forcing her to remain in a nursing home have both upset and outraged us. **Sex Variant Women in Literature** is a reference work of interest primarily to libraries and literature students. Its sales have been slow but steady; therefore, it's not surprising to us that it has taken

two years for the production costs to be recouped. We published this book after it had been out of print for twenty years (since 1956).

#### Self-Vandalism Denied

We have heard that there has been some speculation that we did the vandalism ourselves in order to gain sympathy and to rip off our insurance company. For us personally, it seems impossible that anyone could entertain the thought that we vandalized ourselves. Imagine how you would feel if someone broke into your home or shop and destroyed much that you had worked to build for the last six years. The feeling that we were that hated by someone, that locks and burglar alarms were of no use, and that we would always be that vulnerable was terrifying. It becomes very hard to keep on working for so little money when you know each day you come in that your work might be destroyed. The only similar experience that any of us has had is the constant fear and worry by rape victims that it could happen again. It seems incredible for us to hear others speak casually of an event that was so devastating to us. As to the assertion that we financially gained from the vandalism, it has no basis in fact. No feminist institution has the kind of money necessary to buy enough insurance to allow them to rip off an insurance company. For us to have sabotaged the publishing of eleven new titles after we had ordered the supplies and paper would be the height of self-destructiveness and financial folly.

#### Good Will Appreciated

We appreciate the donations and goodwill of people who have supported us throughout the last two years, having faith in our integrity even in the face of articles to the contrary. We also appreciate those who have read the articles knowing that there must be another side to the story and understanding that making mistakes is not a sign of bad will. We hope that women will continue to read Diana Press books, that the second two volumes of **True to Life Adventure Stories** are able to come out and that we continue to exist a year from now, and longer.

\*\*\*

*It appears that there has been major house-cleaning in Diana Press's operation within the last six months. The above clarifies many long unanswered questions, and Reid and Tomyris immediately replied to a list of further questions generated by their above statement.*

*Asked what were the "leadership disagreements" which so paralyzed activity there for almost a year, Reid replied that she doesn't feel it's ethical to publically give her own views without consulting those with whom she has the disagreements. "Since Casey (Czarnick) and Laura (Brown) were opposed to the writing of such a statement (as the above) and since they have no intention of producing their own, I feel that to publically air my admittedly one-sided perceptions would be lacking in integrity." She further explains, "Making public statements which undoubtedly feel accusatory to those on the other end often prohibits such a process (of resolution) from taking place." Although Czarnick and Brown have left Diana, Czarnick still co-owns it with Reid. Problems related to their shared equity and future ownership are now being negotiated.*

*Reid was also hesitant to elaborate on how much the break up of her long standing relationship with Czarnick affected Diana Press. Understandably, this important factor is a matter of privacy but Reid did confirm, "I found it extremely upsetting and a major obstacle to my work for the last 1 1/2 years."*

*Due to its financial troubles Diana Press did lay off most of its staff in December, and Reid says they cannot put any money into publishing for the next two years. Instead they will continue to fill*

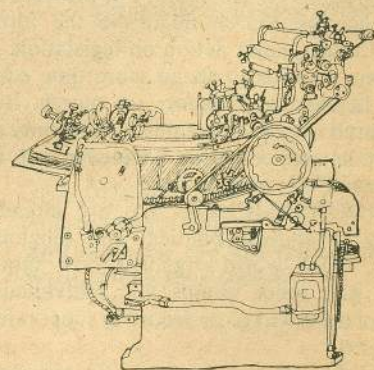


Susan Linn

**Diana Press moves to resolve problems, but still faces suit by Rita Mae Brown.**

*orders, keep books in print, send out review copies and advertise those titles they now have in print. So for the next few years feminist and lesbian authors will have to look elsewhere.*

*Asked to clarify whether Jeannette Foster is suing them, Reid and Tomyris say that to their knowledge "there is no suit." This last January they informed the author that her book (**Sex Variant Women in Literature**), has "passed the break-even point and had started earning money for her." But they have not yet heard whether Foster is happy with the amount they calculated is now due to her.*



*Regarding their disputes with author Rita Mae Brown, Diana sent us a large packet of correspondence, cost figures, royalty payments, etc., spanning a five year period with Brown. We have been unable to thoroughly research these materials by press time, but it is clear that Brown believes she is owed some \$2,000. It is also clear that Brown received several royalty payments in 1973 and 1974, and that the dispute between them began in the spring of 1977. ■*



# Washington — To March or Not to March

Delegates from 20 states attending a national gay and lesbian conference in Philadelphia last February voted to hold a national march in Washington, D.C. for lesbian and gay rights on October 14 of this year.

The Third World Caucus proposed that the conference's woman co-chair be third world, and that any national structure organized be at least 20% third world. Both proposals passed. The Third World Caucus also voted to cooperate with march plans by re-scheduling an upcoming third world lesbian and gay conference planned for D.C. this fall.

The Women's Caucus agreed to support the Third World Caucus' choice for co-chair and also proposed that any new structure be 50% women. This passed. The ERA was a major point of discussion, and the Women's Caucus voted not to include it in the list of march demands, but rather to organize solely around issues relating directly to sexual orientation. Women from unratified states were very vocal in their opposition to having the ERA as a central demand. In lieu of that, a large

pro-ERA contingent was called for, and education on the ERA will be done in conjunction with march organizing work.

A temporary steering committee of 18 was formed (50% women, 20% third world). Some activists would like to further diversify the current steering committee because 50% of its members are residents of New York. A second planning conference is scheduled for Houston on June 2. Since the Philadelphia conference, numerous regional conferences have taken place in many cities across the country. The steering committee has set a tentative march route in D.C. and filed permit applications, and have been assured by authorities that "quick approval is likely." ■

#### Contacts

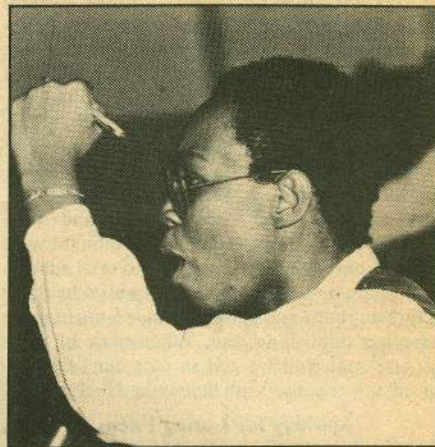
*March on Washington/New York*, 156 5th Ave, Room 505, NY, NY 10010, (212) 924-2970.

*March on Washington/Texas*, Box 3624, Houston, TX 77001, (713) 523-6969.

*March on Washington/Michigan*, c/o MOHR, 940 W. McNichols Rd., Detroit, MICH 48203, (313) 863-7255.

*March on Washington/Washington, D.C.*, c/o Roadwork, 1724 20th St., NW, Washington, D.C. 20009, (202) 667-0649 or (202) 667-1597.

*March on Washington/San Francisco*, 44 Lurmont Terrace, San Francisco, CA 94133 (415) 626-6471.



F. Guisande

Debate is hot but consensus was finally reached at the Philadelphia Gay March Conference. The date for the march was set for October 14 in Washington, D.C.

## Why We Should

By Rita A. Goldberger

There is little opposition on the need for a March. But there is an element of hesitation from certain leaders of the Lesbian and Gay movement who feel the time is not right for the march.

Some want us to wait until a bill is pending in Congress around which to focus. But there is no guarantee that a bill due for action at a certain date wouldn't be killed before we got to Washington. The pressure of the upcoming March might be the force needed to get major action on legislation.

Some want us to spend more time educating heterosexuals before we march. But this March will be the greatest opportunity to educate heterosexuals we have ever had, in all areas of our work.

**ENDORSEMENTS:** We are already starting to address political and religious groups, third world organizations, labor unions and other groups and individuals. Many of them will go on record in support for our rights.

**MEDIA:** We will discuss the upcoming March on every radio and television station we can get on, in every magazine and newspaper, addressing the myths about homosexuality, and the oppression we face. This will be the first time many heterosexuals will have seen a Lesbian or gay man, or heard our side of the movement.

**COMING OUT:** Studies show that people are far less likely to be anti-gay if they know someone who is gay. Therefore, our movement has always encouraged people to come out. Lesbians and gay men are being encouraged to come out to their friends and to

ask these friends to go to Washington and march with them, to carry signs saying, "I'm marching for my sister Susan," "I'm marching for my co-worker Nancy."

Some people are afraid that all this work will drain local organizing efforts. But this March is intended to enhance local efforts, not drain them. If a Lesbian is fired or a bar harassed, that issue will be publicized as part of the March effort. We will use local issues to show the need for a national march, and we will use the publicity pull of the National March to generate support for local issues. We are also encouraging joint fundraisers, so that the enthusiasm for the March will bring new money into local efforts.

Should we wait to hold the March until there is no local activity? That is hardly the time to organize a mass demonstration. And let us remember that only a tiny handful of cities in the country have enough Lesbian and gay activity going on to even bring up the question. We have sisters in North Dakota, Alabama, and Nevada, and this March is for them, too.

Some feel that this lack of organization, and the lack of a national structure is another reason why we should wait. But the gay movement is 10 years old this year, and no closer to a national structure than we were in 1969. The only way it can be organized is around a unifying national issue or focus. The October 14 March is that focus, the first one we have ever had.

This March will build a national structure the way the California No On 6 campaign built a loose state-wide network. Groups against Proposition 6, the initiative that would have banned gay teachers from schools, sprouted like mushrooms around the state, often in areas where Lesbians and gay men had never before organized. After the

election, many of these groups re-formulated themselves into ongoing Lesbian and gay organizations. This same effect will happen with the March. Out of this work will come that national network.

After this March, no Lesbian or gay man will ever be alone in this country. If a Lesbian in Wamego, Kansas, is fired, ten thousand Lesbians and gay men — and their friends — will descend on Wamego the next week to picket her job until she is rehired. We will no longer be isolated targets to be picked off one by one.

This March is exciting, it's bigger than I dare quote figures on, and it's going to change the face of this country. Those who have their hesitations will get involved as soon as they see how this has caught fire. I urge everyone not only to go, but to get involved in their areas to make it happen. ■

## Why We Shouldn't

By Ivy Bottini

I do not question the need to march and demonstrate. I question the premature (in my opinion) date and the climate of the times.

Those who support the October 14 date point to the Gay/Lesbian rights victories in Seattle and California and the support that came from non-gay voters. They also talk about support from the student population. They hope to raise hundreds of thousands of dollars between now and October and harness the energy of past victorious political campaigns.

I was the Deputy Director in charge of the California No on 6 (Briggs Initiative) campaign. It is from that reference point that I would like to share my thoughts with you.



First, the non-gay community in California did not vote for Lesbian/Gay rights. They voted to protect their own rights of privacy because the Briggs Initiative was written so broadly that non-gays could have easily been caught in the trap.

Secondly, campuses throughout the country are quiet. Students, in any great numbers, just don't "give a damn" at the moment.

They are into getting an education and scrambling for a place in the ranks of the employed. During our campaign in California, it was not the students who swelled our numbers and paid our bills.

Thirdly, let's take a look at finances. I believe we should face the cold hard fact that our community, nationally, is bankrupt from contributing to stem the tide of prejudice since Dade County. Our local organizations and projects have had severe financial setbacks — some have closed their doors. It is folly to pour thousands of dollars into an idea whose time has not come in the minds of the broad spectrum of the Lesbians and Gay men needed to make this kind of event take shape, move forward and be successful.

It is not enough to put a few thousand people on the streets of Washington. In order to not lose ground and be seen as a joke we would have to turn out 100,000 marchers. Those who support the October 14 date point to the energy of the winning campaigns. They talk of capturing that energy. It is too late — it is gone. Gone back to making a living, gone back to the bars, gone back to the private lives, gone back to rebuild local and state organizing across the spectrum of political ideology.

Our large community has traditionally been one of reaction. Until we are threatened, we do not coalesce, move, contribute, or march with any serious intent. Let's face it. For all intents and purposes, we are not under fire in the broad sense. Sure, there are the local brush fires, but nothing like the Anita Bryant syndrome dogging our community and capturing the media's attention. It just ain't there at this time, folks.

Lastly, the March planning meeting in Philadelphia last October was significant to me in a negative way. I found it as interesting to note those people who did not attend as those who did. Whether we like it or not, there are movers and shakers in our community in every state. Most of them stayed home. These are the men and women who are looked to for signs of support, or non-support, of an idea. They come from the right and middle as well as from the left.

I hope the march organizers will stop to take a cold hard look at the cost of a mistake in judgment.

In other words, we need all of us to pull off a march on Washington, not just those of us to the left of center. Not just those of us who settle for less financial security in order to have more time to do our political work.

I worry that the effort to produce this march will become the goal.

I worry that money will be contributed to an effort, while our local needs go wanting for lack of financing.

We will not lose stature by securing our rights in our state and city governments. We will only lose stature if we make fools of ourselves with a poor showing in front of the White House. ■

## Police Scuffle at Lesbian Bar

By Jan Adams

Doorkeeper Shirley Levine told the men they could not enter because they were drunk. It was then that one of them, Daniel Mar then said, "We're the cops and we can do as we damn please." The off duty officers then entered Peg's Place, a San Francisco lesbian bar, scuffled with Levine who was hit in the head and chest. Bar owner Linda Symaco was wrestled to the floor in a head lock and Officer Michael Kelly received cuts about the head from a pool cue.

Attorney Tom Steel, representing Levine, said "We feel unless we ask the DA to file charges, the whole matter will be swept under the rug." Lt. D.J. Philpott of the vice squad who interviewed those involved countered, "it was rather difficult to determine who were the aggressors. But it was no big deal. Nobody got badly hurt."

This March 30 incident follows several others in the last few months which have led to charges that police feel free to harass lesbians and gay men since the slayings of Mayor George Moscone and Supervisor Harvey Milk. Police Chief Charles Gain has denied that there has been any policy change.

However new Mayor Dianne Feinstein revealed her reservations about gays in the March issue of *Ladies Home Journal*, stating, "The right of an individual to live as he or she chooses can become offensive."

Other incidents which have disturbed the gay community include an alleged beating of two women leaving another lesbian bar by police and I.D. checks and detention of men out late at night in the largely gay Castro area. Gays also feel that attacks by teenage gangs against them are on the rise, with little hope of police protection. ■

**Late News:** Two of the policemen involved in the incident at the lesbian bar were indicted on assault charges April 19. We have also learned that the marauding group of peace officers were returning from the stag party of Bernie Shaw, husband of Patricia Hearst. Shaw was with the group when they entered Peg's but he was not named in the indictments. Peg's Place is a "movement bar" frequented by lesbian feminists. Sources also reported a witness heard the drunken men walk up to the door and say to one another, "Let's go get the dykes in Peg's Place."

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# Rights of Passage

## Gay Rights Comeback in '79?

*Editorial note: With this issue we are changing the name of this section from "Rights and Referendums" to "Rights of Passage." We believe the 1977-78 wave of anti-gay referendi is over, at least for a while, and we are tired of having a section in our paper entitled "referendums." We hope we never hear the word again! We feel "Rights of Passage" is a more positive approach and we also choose this new title to commemorate the 10th Anniversary of the Gay Liberation Movement. This revolt was begun in a New York gay bar, Stonewall, on June 25, 1969.*

### INTERNATIONAL

About the only good news overseas is the 4th Annual International Conference of Gay & Lesbian Jews, to be held in Tel Aviv July 19-22. For more information write The Society for the Protection of Personal Rights, P.O. Box 46039, Tel Aviv, Israel. West Coast residents may contact Beth Chayim Chadashim, 6000 W. Pico Bl., Los Angeles, CA 90035 or call (213) 553-7179.

In Canada, England, and Brazil the gay press is still in trouble. The Canadian government has decided to appeal the recent acquittal of **The Body Politic**, a gay paper charged with obscenity last year. In London, **Gay News** has lodged a formal complaint with the European Commission of Human Rights against their own British government. In 1977 the paper was found guilty of blasphemy for publishing a poem which described a Roman centurion's love for the crucified Christ. It is possible that gays might have their day-in-the-Hague (European human rights court) if the renowned international body takes their case. Proceedings will take three years and may force England to drop its 1698 A.D. blasphemy law under which **Gay News** was convicted.

The right wing military government of General Ernesto Geisel has threatened seizure of Brazil's main gay paper, **Lampiao**, and has subpoenaed five of its 11 editors. The editors may be charged with "using the paper to make propaganda of homosexuality" and could receive fines or terms of 1 year in prison. Editor Joao Mascarenhas called the seizure "a most terrible blow to the Brazilian Gay Liberation Movement." Saying that his government is "very sensitive to criticism from abroad," he urges gays in America and Europe to write letters of support to Ministro Armando Falcão, Ministerio Justica, 70064, Brazilia, DF, Brazil.

### NATIONAL

National gay lobbyist Steve Endean warns that it could be 10 or 15 years before gays get our "ERA." HR 2074, the federal gay bill sponsored by Henry Waxman (D-CA) and Theodore Weiss (D-NY) has "a long haul ahead of it," says Endean of the Gay Rights National Lobby (GRNL). Endean does not want the bill to have hearings in the immediate future because "we're simply not prepared... (and) right wing groups can generate so much mail that we just couldn't compete with." The lobbyist stressed "we must develop our grassroots network" during the next decade.

### STATES

**CONNECTICUT:** SB 705, now before the Senate, would prohibit discrimination against gays in housing, licensing, employment and state services. Bill supporters are optimistic that it will pass the Senate because the term "sexual orientation" has been changed to "sexual status" and now includes co-habiting heterosexuals. However, activists are doubtful about the bill's chances in the House.

**VERMONT:** In a little noticed decision in April, 1977, this state repealed its sodomy laws. The repeal took effect in July, 1977.

**NEW JERSEY:** The state appeals court here has ruled that criminal penalties for homosexual acts between consenting adults are a violation of the right to privacy. The decision overturns a

1976 conviction of Walter Ciuffini.

**MASSACHUSETTS:** Activists have been busy this spring lobbying for two civil rights measures and a consensual adults freedom bill. The adult consensual acts bill is given little hope of passage, as in previous years it has done poorly, while the civil rights measures, up for the seventh time, are given only a "fair" chance of passage.

**PENNSYLVANIA:** The high court of this state ruled that lesbian Gladys Hosler should be reinstated as a junior high school teacher and should receive back pay dating since 1971. In coming to their unprecedented decision, the court refused to hear testimony regarding Hosler's sexual preference, calling it "irrelevant," and reviewed only her professional record.

**TEXAS:** A bill to protect public employees' rights to freedom of speech, religious conviction, and assembly (wasn't this already in the Constitution?) has been introduced into the House. HB 1284 would prevent abusive dismissals such as one last year in which a County Treasurer's employee was ousted for advocating gay rights. Write letters of support to Rep. Ron Waters of Houston.

**CALIFORNIA:** The always interesting, but seldom reliable Governor Jerry Brown took everyone by surprise in March by issuing an Executive Order barring discrimination against gays in state hiring and firing. Brown joins an elite few (White of Massachusetts and Koch of New York City) who have issued such bans.

**NEVADA:** The Senate here has passed a bill making "the infamous crime against nature" (that's us!) punishable by 1 to 6 years in prison. Called "one of the most oppressive pieces of legislation against gay people in modern times," the bill does not apply to sexually creative straights, but only gays who do the same thing, and if convicted one can be fined \$5,000 in addition to going to jail and having her/his life ruined with such a record. The bill now goes to the House Judiciary Committee chaired by anti-gay Assemblywoman Karen Hayes. She may be contacted by writing: Chair Karen Hayes, Assembly Judiciary Committee, Capitol Complex, Carson City, NV 89710.

**CALIFORNIA:** Assemblyperson Art Agnos and Sen. David Roberti are bewailing the fact that gays seem to have gone back to sleep or back into the closet since the notable defeat of Proposition 6. Legislators are receiving 25 to 50 letters per week from Christians opposing both of the gay rights employment bills (AB 1 and SB 18) now under consideration in Sacramento. Roberti cannot get his bill past the Senate Industrial Relations Subcommittee without the vote of Chicano Sen. Joseph Montoya (D-Monterey Park) who thinks gay legislation would "shove the Latinos even further back in the bus." Meanwhile Agnos is holding his bill until he can find more votes in the Assembly's Judiciary Committee. Bemoaning the fact that letters from the Committee for Moral Concerns (backed by you guessed it — John Briggs) are outnumbering pro-gay letters by 30 to 1, activist Morris Knight says the situation will not improve until the grass roots comes out for this one "like they did for Prop. 6." Chicana activists of East L.A., Monterey Park, etc., are urged to write Montoya and lesbians all over the state are urged to write their Assemblyperson and Senators on behalf of these two bills — quickly!

**VIRGINIA:** Catching a bad wind from Nevada, the House of Delegates here rejected a proposed amendment to state rape laws that would have legalized consensual sex acts between adults of the same sex. Like Nevada however, heterosexuals can legally do what gays cannot.

**OREGON:** For the 4th year in a row, a gay rights bill has been introduced into the legislature here. Although it has failed in the past, observers have hopes that the much publicized Report of the



Human Resources Task Force on Sexual Preference will help the measure's chances. The report calls for the end of all discrimination based on sexual orientation. It found that lesbians and gays number between 5 and 10% of the state's adult population, and said anti-gay laws and grey areas in the laws forced these citizens to live under a climate of fear.

## CITIES

**DETROIT, MICH:** In passing a comprehensive Human Rights Ordinance which includes sexual orientation, Detroit becomes the largest city in the U.S. to protect gays. The ordinance, which includes strong enforcement powers, was not protested and no referendum is expected. Speculating on why the measure passed now, one activist said he thought the Council "felt an urgency to register a strong check to efforts across the country to dismantle the civil rights gains of the 60's."

**OLYMPIA, WA:** Lesbians and gays of the northwest have introduced a state gay rights bill (HB 876) that would add "sexual orientation" to the list of other groups protected under law.

**MADISON, WISC.:** For the second time in two months the City Council here unanimously rejected two proposals to reduce the rights of gays. They reaffirmed their non-discrimination policy as regards lesbians and gays applying for teaching and public service jobs.

**DADE COUNTY, FLA.:** Will have another go at it in 1980. According to activist Bob Kunst, gays here will attempt for the third time to win back the local ordinance they lost when Bryant came to town in the summer of 1977. ■



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# Short Currents

## NUNS PROCLAIM CREED SEXIST

In an open letter to the Bishop's Commission on the Liturgy, the executive board of the National Coalition of American Nuns "protested the continued use of the exclusive 'all men' in the Eucharistic formula when what is meant is surely 'my blood... shed for you and for all' we protest likewise the expression 'for us men' in the Creed as a sexist translation of the Latin 'pro nobis'... We have deep resentment that congregations, largely made up of women, are addressed as 'brothers', exhorted to be 'sons of God' and are made to feel, through the continued use of sexist language which could easily be remedied, either as non-existent or mis-begotten." (*National NOW Times*)

## BELLA MOBILIZES ON MONEY

At last! An organization to deal with women's economic issues, from your wallet to the nation's war budget. Organizing and activating the women of America will be the central purpose of WOMEN USA, a new economic organization headed by Bella Abzug, Yvonne Brathwaite Burke and Patsy Mink. These three former Congresswomen, joined by Gloria Steinem, Brownie Ledbetter, and other feminists, will house their new organization at the Women's Lobby in Washington, D.C. The purposes of WOMEN USA will be to lobby on economic social and political issues, foment a mass letter writing campaign, and develop an independent women's political force. To begin these efforts they are sponsoring a mass lobby on Capitol Hill on May 1, "to put women, human needs, and peace" back into Carter's proposed budget. They will support current legislation to transfer 3.5 million from military funds to domestic programs, specifically CETA jobs, child care, maternal and child health, family planning, and abortion funding. WOMEN USA, c/o The Women's Lobby, 201 Massachusetts Ave., Washington, D.C. 20002. (202) 547-0044.

## JESUITS VS. MARY DALY

Mary Daly, well known feminist philosopher who holds seven degrees, three of them doctorates, author of three books, most recently *Gyn/Ecology: The Metaethics of Radical Feminism*, and a tenured professor at Jesuit Boston College, is the target of serious

harassment by the University. The University placed monitors in all of her classes and when she asked one of them to refrain from attending she was threatened with suspension without pay. Daly was ordered to write a statement supporting the University policy of "no discrimination on the basis of sex or ideology," and to write letters of apology to Father Paris and Prof. Marsha Fowler, two monitors who alleged that Daly had verbally abused them. As a result of press coverage there are no longer monitors in Daly's classes, but there are still threats that they will reappear.

## DAN WHITE NO HERO

San Francisco Chronicle columnist Charles McCabe recently wrote that his city was being "invaded" and "taken over" by homosexuals, and referred to Dan White's murder of gay supervisor Harvey Milk in the context of White's "defense" of San Francisco against "this severe municipal problem." Harry Britt, Milk's successor, called the column "the most inflammatory piece of journalism that I have seen since leaving the deep South..." The suggestion, however indirect, that murderers can be heroes can only inflame that small part of our community that thinks violence against gay people is justifiable. Charles McCabe owes the gay community an apology...

## BAD-BOY BRIGGS

On Feb. 23 Briggs pulled into a Fullerton Police station and claimed he was being followed by Left-wing terrorist "thugs." The "thugs" turned out to be Internal Revenue Service agents. The IRS is initiating an investigation into Briggs' finances. The three areas that will be probed are: land transactions, his own insurance business and his campaign fund.

## N.L.F.O. UPDATE

National Lesbian Feminist Organization (NLFO) which formed in March of last year now has ten local chapters across the country. The chapters are now doing outreach in their communities and one chapter is planning to lobby for a lesbian governor. Anyone wishing to join NLFO or start their own local chapter is urged to contact: Kate McQueen, P.O. Box 2499, S. Portland, ME 04106. ■

# Letters

## "NIGGERS," "CHICKS"... AND "DYKES"?

Dear Lesbian Tide Collective:

I am not a dyke. If you want money from me please do not insult me with superficial labels. I am a woman, a feminist, a lesbian, a woman identified woman. I am not always strong, I am not always weak. I am not wonder woman (despite what Ms. would have us believe) I am a woman! To me, the term "dyke" because of its common or street meaning, (which is that a dyke is a woman who is trying to act tough like a man) is on the consciousness level of "chick" or "nigger." People in the hippy & black subcultures told us that it was "correct" to use these terms, that we all knew that they were our words now. I never got it. I still don't. When Richard Pryor says nigger I don't laugh. When the hippy up the street calls her friend a chick I don't stay cool.

I fought since 1969 to be called a woman and you are not going to stick some other dumb label on me in the name of politics. I am a lesbian as a sexual preference, I am biologically a woman, I am a radical feminist politically and emotionally I am a woman identified woman. Can't you call your readers by a word which includes all of us? Our caste term is women (radical feminism) — spell it anyway you want.

You gotta know I care about the *Tide*, think its reporting is of the highest quality in print today & excellent analysis. You in fact printed everything I think about DYKE in the story (March/April

'79) on why the magazine folded. You define your magazine as lesbian feminist. I think it is! One of the best. But on this issue (language) I think your feminist ought to lean on your lesbian a little. In Sisterhood, Ginny Ray

*Editorial Note: This letter was written in reaction to an editorial in the March/April 1979 Lesbian Tide which used the term "dyke" interchangeably with "lesbian" in referring to our readers. For our response, see Editorial Page. We invite more response to this letter or our editorial.*

## SLOPPY AND PERVERSE?

Dear Editors:

In the March/April issue of *Lesbian Tide* an advertisement appeared for "the world premiere of *Lebisia*, a lesbian film by Jere Van Syoc."

Unhappily, what was shown on the evening of March 31 could in no logical or emotional way be construed to represent "a lesbian film," as was advertised. Instead, the film was a highly personalized account of one woman's life and career, and in no manner did the movie speak to the lesbian experience. In fact, the subject of lesbianism was barely broached at all, except in the introduction (in which the film seemed to have changed names to "Lebisia" which was suggested to stand for libido, labia, liberation, and lesbian, among other generalities). This in itself was frustrating and disappointing enough, but it was absolutely disheartening to witness what may only be described as an amateurish production with a grossly sloppy sound tract arising from a trained artist who should know the difference. Jere Van Syoc's uncaring and flippant attitude was obvious, and she summed up her film best in her own words when she described it as "a perverse film made for perversity."

It comes as no shock that there are shysters in the lesbian com-



munity, as there are in every community. It does, however, come as a shock that the Woman's Building would support such a slipshod and misrepresented production, and that **Lesbian Tide** would allow it to be advertised as a "lesbian film."

Sincerely, Carol A. Quinn, Barbara Snell

*Editor's note: It is impossible for us to pre-determine the intentions and quality of each advertiser and her product. We do not accept advertising which is sexist, homophobic, racist, classist, agist, or otherwise not in the best interests of lesbian feminists — insofar as we can determine these things from the ad submitted.*

## VIVA LA TOLERANCE

Dear **Lesbian Tide**:

I have been a long term subscriber to your magazine and have found it valuable for news, services, and lesbian feminist announcements. The quality of your writing and editing has also been excellent.

However, now that you are soliciting ideas for better services to your readers and expansion for advertising services, may I lay down a basic idea, with which I hope you agree? That is this: Lesbians not only come in all colors, age groups, professional and blue collar groups, but they also are highly diversified in their personal life styles, not necessarily to the exclusion of an understanding or receptivity to women's or gay rights concerns.

Yet, repeatedly I have been offended by a consistently demeaning attitude reflected in articles in the **Tide** which put down anything different or diversified in a personal life style perceived by **Tide** writers as outside a narrow conception of lesbian living expression. For example, the attitude expressed at a Robinson's fashion show (January/February issue) was hardly open and appreciative of some lesbians' dress fashion.

By so doing it seems to me the **Tide** unwittingly has insulted and excluded financially, emotionally and spiritually a huge percentage of women who could be readers, subscribers, and support an extended advertising list.

# Editorial

## DYKE: A HISTORY OF RESISTANCE

In an editorial in the last issue, we used the word "dyke" interchangeably with "lesbian" in referring to our readers. One woman wrote us (see **Letters**), "I am not a dyke. . . I am a woman, a feminist, a lesbian, a woman identified woman." She defined "dyke" as "a woman who is trying to act tough like a man".

The first women to be called dykes were women who were "mannish", that is, who dressed and acted with styles, self-assurance and authority that men take as their exclusive prerogative in the world. These "butch" women were the most visible, and therefore the most vulnerable, to bigoted and frightened heterosexuals (Radclyffe Hall, Gertrude Stein, and hundreds of anonymous women). They have been and continue to be courageous women who uncompromisingly face daily abuse that some other women escape because their dress style is more acceptable to society.

But women who dressed and looked like Miss America were also called dykes whenever they: worked hard at careers, valued their women friends, contradicted men, were dissatisfied with the housewife role or left their husbands. In a recent women's assertiveness class, half of the heterosexual women reported being called dykes after they'd begun to practice their new skills.

The very power and destructiveness of the word "dyke" as men use it comes from its connotations of aggressiveness and independence — qualities men have always found ugly and threatening in women, though highly valued in themselves. What men have meant when they called us dykes is true: we ARE uncompromising (where loving women is concerned), we ARE ugly (when beauty is measured in rigid stereotypes or in passivity), we ARE frightening (to those who fear independent women), we ARE unpleasant (when silence and smiles are pleasing).

All women who stand up for themselves and their sisters will

For example: all my friends and myself visit a hairdresser weekly and have our nails polished. We do not have "wash & wear" hair and do not scorn well kept fingernails, nor do we put down our sisters who feel this kind of grooming is personally unnecessary. Viva La Difference. . .

We also do dress in high heels, (not low heeled boots) sometimes high heeled boots & jeans, and watch the fashion articles in **Glamour**, **Vogue**, and **Harper's Bazaar** to obtain ideas for our apparel that will fit our personal image of how we can look attractive for ourselves and women of our ilk.

We go to good and fine restaurants and fervently wish a clean, very attractive restaurant and/or disco were available and existent in the L.A. area for Lesbians to patronize. Otherwise we go to gay places like the Garden District, The Carriage Trade, The Office, etc. And mostly private home parties.

We supported No on 6 personally and financially and some of us are slowly joining the Gay Academic Union. We support MECLA (a gay campaign fundraising organization), etc.

My point is that by expanding an understanding of lesbians as having a broader variety of lifestyles and interests, you would be serving a larger segment of lesbian women without having abandoned the basic lesbian rights thrust, increasing your readership, and increasing your influence and education for these lesbians who need consciousness raising. Sometimes we feel estranged from the movement!

Could you entertain a more compassionately open and free tolerance if not understanding, that all lesbians do not have to look and act and dress as if we all come out of the same cookie cutter? Suffice that we agree only on lesbian rights. . .

Most Sincerely, Your loving Sister (Anonymous)

*Editor's Note: We hear you.*

sooner or later be called dykes. In the same way that "bad nigger" was intended as an insult but was embraced by blacks as a proud title, "dyke" too is a term used for someone who refuses to be beaten down, and is for women a badge of honor. (Other derogatory terms like "broad", "chick", or "nigger" are different in that they have no positive connotations, no hint of insurrection about them.)

We are proud to use the word "dyke", in loyalty and love for all the women who, in so many different and difficult ways, held strong.

We recognize that not all lesbians feel the word "dyke" represents them, and because of this we usually opt for "lesbian" or "woman". But we will not categorically refrain from using "dyke" and abandon or bury a word that has such a proud heritage for all women-loving women. ■



Jessie McDonald O'Connell was a major force in the months-long effort to build **The Lesbian Tide** a home. Working under her direction was Wil-Cor Construction Co. (Bill Cordova, Mike McGuinness, and Bob Midkiff) who made invaluable donations of materials and labor. Special thanks to friends who designed, advised, donated time, money, labor and supplies, lent tools and moral support.

Jeanne Cordova



# Reviews



Susan Wilson

Kay Gardner and her flute are emerging into uncharted musical territory.

KAY GARDNER —  
OUR HEALING HERITAGE

By Tina Daniell

**Emerging**, by Kay Gardner. Produced & distributed by Wise Women Enterprises (Urana Records).

Kay Gardner doesn't pay attention to the "rules." She thinks it's a good idea for the audience to sit on stage with the performers during a concert. If someone really likes a piece, why not play it again? She started playing piano at age four, and wrote her first musical composition that same year. She took up the flute at eight and has played it ever since. After ten years of marriage, she decided she wanted a career in music and went back to school, entering a masters degree program in flute performance without having earned a B.A. It's taken hard work and hard times, but Kay Gardner is what she always wanted to be. At thirtyseven, she is an active composer, conductor, flutist, recording artist and one of the four founders of the nascent New England Women's Symphony.

Kay's two albums, *Moon Circles* and the new *Emerging* (both on Urana), provide good examples of the leaps and turns her creative energy takes. Trained in classical music, she also spent a lot of time researching and playing folk music. Her earliest performing was as a folksinger in California coffeehouses during the Sixties. Kay concentrated on women's folk songs, especially mountain music, and realized that many of the songs were in the same mode or scale of tones. The dulcimer is tuned in this mode — the mixolydian mode — which was created by Sappho, the ancient Greek poetess and lover of women. All of this brewed in her thinking, and when, a decade or so later, she

reached the point of composing music for her first album, *Moon Circles*, she devoted it to exploring the styles and sounds of women-originated music. The result is very peaceful, lyrical, ancient-sounding music. In Kay's own words, "*Moon Circles* is meditative and healing. It's simple, like Erik Satie's music. It doesn't provoke thought."

Three years later comes *Emerging*, and Kay has taken a whole other approach, albeit one clearly built on the first LP. The first cut is reminiscent of *Moon Circles*, but richer, more in the baroque style. It expands that style to include electronic effects (which are used throughout the album). The other cuts range from a lushly romantic piano rhapsody to haunting, atonal modern pieces. In effect, the album works through all the styles she was trained in, "partly as a discipline," she explained, "and partly to exorcise them." From her perspective, the differences between the two albums stem from her evolving roots as an artist. "There's a lot of naivete in *Moon Circles*," she explained. "I think I've grown up a lot in the last three years, just as the women's movement has. Any artist who works in a political movement changes with it."

Kay is firmly involved in women's culture. "Female creativity and sensitivity are the products of it. What women are doing is redefining beauty. We're getting into our psychic abilities — intuition, which heretofore has been ridiculed — and we're getting in touch with our ancient powers of healing. The world needs it — men's cultures haven't given it." In this vein, Kay believes in using music for healing. She gives regular workshops linking music and color therapy: experiencing auras when certain tones are played, or how various tones and colors affect one's mental health. ■

Reprinted from *The Real Paper*.

## THE CELLULOID NOOSE

By Cheri Lesh

**The Bell Jar**, Directed by Larry Peerce,  
Screenplay by Marjorie Kellogg.

"Eternity is boring. I never wanted it."

—Sylvia Plath

Sylvia Plath may not have wanted eternity, but posthumous prominence is precisely what she got. The latest contribution to the Plath post-mortem is a movie version of her novel **The Bell Jar**, which is a semi-autobiographical piece about a young woman's experience with madness in the all-too-sane setting of the "normal" 1950's when "men were arrows and women were the place the arrow shoots off from," as Esther Greenwood's boyfriend is fond of reminding her.

The primary interest in this tale, of course, is the fact that Esther Greenwood is Sylvia Plath's fictional alter ego. For the Plath buff, this film may hold a dark fascination. Anyone who has not read **The Bell Jar** is likely to be almost as confused as they are

depressed by this cinematic rendering which retains all of the book's morbidity and none of its humor.

This film left me feeling ambivalent. A film that focuses so intensely upon women and the relationships between women is so rare that I hate to pan it. I also hate to subject other women to the desolation of this film. Unlike the book, the film places far more emphasis on the lesbian attraction between Esther and her best friend Joan Gilling which makes it doubly rare. One's heart goes out to Joan whose subtle flirtations go unnoticed by the more sexually conventional Esther. The women display two variations on the theme of sexual disenchantment, though their answer to the unanswerable pain of being female in the fifties lies on the same path of madness. If this film could put a stake in the heart of the vampire of fifties nostalgia, perhaps the pain would be worthwhile.

But the relationship between the two women (which delighted me at first) has a suspicious overtone of exploitation. This impression was reinforced by an apparently gratuitous scene in which Esther nearly ends up in bed with a strange man and another

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woman friend. It is possible that this scene was intended to show Esther's conflicts about sexuality. However, the scene seemed out of character for the straight-laced Esther and makes her final rejection of Joan even more brutal and unacceptable.

A staffer from the Woman's Building informs me that originally, the last two scenes in the movie were reversed. First, the tragedy of Joan's suicide, then Esther's renunciation of the cosy cage which Buddy (the persistent boyfriend) offers her. Presented in that order, the film would have ended on a slender beam of hope. Presented the other way, the impact hits the viewer like a heavy dose of barbituates. The scene in which Esther finds her friend dead is right out of **The Children's Hour** (what is this fatal attraction that celluloid lesbians have for nooses?). To end with this scene is devastating, for it leaves the viewer with more contempt than compassion for the (presumably) heterosexual heroine. We (the lesbians in the audience at least) are left feeling anger at the woman who so coldly spurns her friend's suggestion that "we could be lovers," leaving her to the knotted scarf and the empty field.

It would have been far more humane and

realistic to end with Esther Greenwood's declaration of independence from her self-centered boyfriend where she declares that *she*, Esther, will be an arrow rather than a launching pad for male ambition, she will be a poet. She walks away, posture erect, and it is clear that she is on the road to health. This impression evaporates completely with the final scene of rejection and anguish. But male acolytes of the Plath cult always seem to worship her martyrdom at the expense of her genius. ■

*Editor's note: Three new mass available works of interest to lesbians were published just before we went to press. We hope to be reviewing them in our next issue. In the meantime, watch for: **The Gay Report**, by Karla Jay and Allen Young, Summit Books. (Remember the sexuality survey you filled out in our May/June 1977 issue? This book is the result of that study.) **Lavender Culture**, edited by Karla Jay and Allen Young, Jove Books. This third gay anthology by Jay and Young is in paperback, and includes 20 lesbian writers. And finally, don't miss the **Time Magazine** cover story, "How Gay is Gay?" April 23, 1979.*



Aveco Embassy Pictures

Marilyn Hassett (right) stars as Esther Greenwood, a brilliant college student and poet. Donna Mitchell is Joan, a former classmate and fellow inmate in Sylvia Plath's *Bell Jar*.

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# PAGE ONE

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# L.A. Calendar

*Editor's note: With this issue we are changing the name and format of Community Focus (our section on our hometown area, Los Angeles) to L.A. Calendar. We think this listing of local events will serve the needs of the women's community here better, and we invite L.A. readers to call in any events or news to 839-7254.*

## Regular Events

**IMRU GAY RADIO:** KPFK 90.7 FM every Sunday 8:30 p.m.  
**LESBIANS OF COLOR:** meet at the Alcoholism Center for Women, 1147 So. Alvarado, L.A. every Sunday 5:00 p.m. Call 869-4730.

**WOMAN WRITERS:** The Woman's Building is having an open-mike reading for women to read their works, first Sunday of every month, 7:00 p.m. Call 221-6161.

**ALTERNATIVE TO A.A.:** Not for those who need detoxification or therapy. A creative dialogue, feminist support on the part alcohol plays in our lives, open to all women, facilitated by Betty Shoemaker. At Womonspace, 237 Hill St., Santa Monica, every Monday at 7:00 p.m. Call 484-9988.

**LESBIAN RAP:** at the Women's Resource Center, Cal. State L.A. every Monday from 11:30 to 1:00.

**BATTERED WOMAN'S LEGAL CLINIC:** at Womonspace, 237 Hill St., Santa Monica, every Monday at 3:00 and every Tuesday at 6:00. Call 392-8383.

**ABORTION RIGHTS MOVEMENT:** meets every Tuesday at 7:00 p.m., Feminist Women's Health Center, 1027 Crenshaw Blvd. Call 936-7219.

**BATTERED WOMEN'S LEGAL COUNSELING:** clinic announces the opening of its free legal informational counseling. Open Mondays 3:00 to 6:00 p.m. and Tuesdays 6:00 to 9:00 p.m. Call 392-8383.

**SELF HELP CLINIC:** every Wednesday at 7:30 p.m. at the

Feminist Women's Health Center, 1112 Crenshaw Blvd. Call 936-6293.

**POT LUCK DINNER:** At Womonspace, 237 Hill St., Santa Monica, every third Friday of the month 7:00 p.m. \$1.00 donation. However, no woman turned away for lack of funds.

**PARENTS AND FRIENDS OF GAYS:** Hotline numbers: Long Beach 427-4347, Valley 343-4275, Orange County (714) 964-4392, Hollywood 851-6949, Los Angeles 472-8952.

**ATASCADERO GAY ENCOUNTER:** needs your help. They are a non-profit organization working within the walls of Atascadero State Hospital, assisting gay patients to become more accepting of their sexual orientation. They also refer patients to outside gay organizations. They need donations, books, films, literature, etc. Atascadero Gay Encounter, Drawer A, Atascadero, CA 93422. ■

## Special Events

**ACLU MEETING:** San Francisco Gay Supervisor Harry Britt will speak on May 2nd at 5670 Wilshire Blvd. 7:30 p.m.

**"LA CHICANA: TOO PROGRESSIVE TO IGNORE":** Diane Munoz will speak on May 3rd, 12:00 to 1:00 p.m. at Cal State L.A. Women's Resource Center, Bungalo C.

**LESBIAN ARTIST AND HER ART:** GAU is having an illustrated talk on this subject. Speakers will be Lili Lakich, Marguerite Elliott and Nancy Fried on May 8th at 8:00 p.m. at 3770 Cazador St., Highland Park Area.

**SELF DEFENSE LECTURE:** Yolanda Retter will speak on May 9th at Cal State L.A. Women's Resource Center 12:00 to 1:30 p.m.

**GAY TEACHERS OF L.A.:** Their monthly Rap Session is Thursday, May 10th at 8:00 p.m., 2219 Lyric Ave., Silver Lake area. \$1.00. Call 663-7610.

**GALA MOTHER'S DAY CELEBRATION:** In honor of the International Year of the Child. May 13th at the Woman's Building Call 221-6191.

**NON-VIOLENT FEMINISTS:** meet at Womonspace, 237 Hill St., Santa Monica, every Friday 4:30 p.m. *Continued on page 26*

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## L.A. Calendar

**RAPE PREVENTION WORKSHOP:** will be held at U.C.L.A.'s Women's Resource Center, 2 Dodd Hall, May 16th from 12:00 to 1:00 p.m. Officer Diane Wilkins of the University Police Dept. will speak.

**GAY TEACHERS OF L.A.:** will have a general social meeting on Friday, May 18th, 2219 Lyric Ave., Silver Lake area \$1.00.

**SELF DEFENSE WORKSHOP:** will be offered free of charge for women at the Pasadena YWCA on May 19th at 10:00 a.m. Practice sessions will be held on the 5 consecutive Saturdays from 10:00 to 11:00 a.m. for \$1.50 per session. To register for classes call 793-5171.

**PERFORMANCES AND READINGS:** of the Feminist Studio Workshop. Opens May 26th at the Woman's Building 8:00 p.m.

**MEMORIAL DAY TEA DANCE FOR LESBIANS:** at Aunt Hattie's bar in Palm Springs, Sunday May 27th from 1:00 to 7:00 p.m. Call Arlene (714) 329-8916.

**FREE HEALTH CLASSES:** on all subjects for women every Monday night from 7:00 to 9:00 p.m., at the Westside Women's Clinic, 1711 Ocean Park Blvd., Santa Monica, call 450-2191.

**RESEARCH ON LESBIAN, GAY, BISEXUAL, AND STRAIGHT COUPLES:** Dr. Pepper Schwartz from Univ. of

Washington will speak at GAU June 12th, 8:00 p.m. Call 656-0258.

**GAY B.A.'S:** Santa Monica recently accredited International College offers bachelor's degrees in gay studies and other liberal arts fields. For information contact Bobbi Hecht, 1413 5th St., Santa Monica 90401. 451-1636.

**LESBIAN RIGHTS TASK FORCE:** of L.A. NOW is having a meeting on May 18th to discuss "Relationships" 8:00 p.m. "Mothers and Daughters, Ourselves in Her Image" will be discussed on June 15th, 8:00 p.m. also. Both at the NOW Center 6363 Wilshire Blvd., Suite 310. Task force's business meeting, Friday, June 1st, 8:00 p.m. to discuss last minute work to be done on the 4th Annual Alternative Lifestyles Conference scheduled for June 9th and 10th at USC. For more information see the ad in this issue.

**GAY PRIDE WEEK:** sponsored by CSW, urges everyone in the Gay Community to get into the act. There is going to be a Festival this year which will run for two days, Saturday, June 30th, and Sunday, July 1st at the Pacific Design Center on San Vicente Blvd., at Melrose Avenue in West Hollywood. The Annual Gay Pride Parade is at 3:00 p.m. Sunday, July 1st, call 663-7816 or 256-5871. ■

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Paula Manger, M. A.

**DIANIC WITCHCRAFT: LESBIAN RELIGION**

Z. Budapest, Founder Susan B. Anthony Coven

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Sandi Tate & Jill Crawford, F.P.C.

**HEALTH CARE SERVICES FOR HISPANIC WOMEN**

Marta Torres, Family Planning Council

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IN A SEXIST SOCIETY**

YOGA  
Mary K. Blackman & Ruth Beaglehole

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Alice Eldred, M. A. & Joyce Levy

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**WOMEN'S HEALTH: A FEMINIST PERSPECTIVE**

Karen Blanchard, M.D.

**ANGER RELEASE**

Ann Redstone

**WHAT LESBIANS DO: AN EXPLORATION OF  
SEXUAL LOVE & CREATIVITY BETWEEN WOMEN**

Claudia Skelly, Ph. D.

**CHOOSING YOUR OWN FAMILY**

Faye Pannor, M.A., M.F.C.C., Center for Feminist  
Therapy

**IS COUPLEDOM WORTH IT?: COMMUNICATION  
FOR COUPLES**

Carmen Tattersall, Lesbian Rights Task Force

Coordinator & Chris Faulconer

**THE WHYS & WHEREFORES OF THE FAT WE  
DON'T CARE FOR: A FEMINIST APPROACH**

Mim Collins

**CLAIMING YOUR POWER THROUGH PSYCHIC  
DEVELOPMENT**

Myra Riddell, M. S. W.

**LET'S TALK ABOUT SEX**

Mim Collins

**CONSCIOUSNESS RAISING: WHAT IS IT?**

L. A. NOW CR Committee, Judith Zimmerman

**ANDROGENY: TOMORROW'S ALTERNATIVE  
TODAY**

Gracia Levin & Carol Prismon

**AFFIRMATIVE ACTION PLANNING**

David Dominguez

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Rachel Dominguez

**POLITICAL ACTION FOR WOMEN: A HOW-TO  
WORKSHOP**

Shelly Mandell, L. A. Now Chapter Coordinator

**PSYCHOLOGICAL WAR ON DEBT: WHAT IT MEANS  
TO BE LESBIAN & SUPPORTING OURSELVES**

Minette Miller, M. A.

**ALCOHOLISM: PREVENTION & EDUCATION**

Alcoholism Center for Women, Terri Cosgriff

**AFTER ANGER, WHAT?**

Maya de Paep

**LESBIANS & THE LAW: WILLS, MARITAL LIKE  
CONTRACTS & CHILD CUSTODY**

Roberta Bennett & Diane Abbott

**LESBIAN LOVE MAKING: PANT, PANT**

Chris Faulconer & Valerie Kirkgaard, M.A., M.T.

**LOVE, FAMILY, SEX & MARRIAGE**

Maya de Paep

**AN ANTHOLOGY OF WOMEN'S PHOTOGRAPHY**

Maria Karras

**MOTHERS & DAUGHTERS: CREATED IN HER IMAGE**

Mary Hopkins

**HISPANIC IMAGES OF THE CHICANA**

Ana Nieto-Gomez

**BISEXUALITY: DOUBLE YOUR PLEASURE,  
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RELATIONSHIP**

Lynn Brooks, L.C.S.W.

**NEO-REICHIAN BODY WORK: LOOSEN MUSCULAR  
ARMOUR & RELEASE BLOCKED EMOTIONS**

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**UNDERSTANDING CLASSISM IN RELATIONSHIPS BETWEEN WOMEN: IN THE MOVEMENT AND PERSONAL INTERACTION**

*Josy Catoggio*

**SEPARATION & LOSS**

*Jill Crawford, F.P.C., G.C.S.C.*

**JOY & STRUGGLE: ALTERNATIVE EDUCATION & LIVING**

*Califia Community*

**IS YOUR JOB INSECURE BECAUSE YOU ARE GAY?**

*Elizabeth Baron, Atty.*

**WHAT LESBIANS DO: AN EXPLORATION OF SEXUAL LOVE & CREATIVITY BETWEEN WOMEN**

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**IS INTERCOURSE UNNATURAL SEX?**

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**MUSCULAR ARMORING & RELEASE**

**BLOCKED EMOTIONS**

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**CONFLICT**

*Hortencia Amaro*

**FACING YOUR FEARS: COMING OUT**

*Small Group, Lesbians Only*

*Dottie Wine*

**COME OUT, COME OUT, WHEREVER YOU ARE:**

**TAKING RESPONSIBILITY**

*Ivy Bottini, Women's Director G.C.S.C.*

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*Maya de Paep*

**POLITICAL ACTION FOR WOMEN**

*Shelly Mandell, L.A. NOW Coordinator*

**MARRIED LESBIANS: WOMEN (WITH MEN)**

**AND WOMEN**

*Joan Emery & Sharon Raye*

**SELF-HELP, KNOW YOUR OWN BODY:**

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**PERSONAL EXPERIENCE: GETTING STARTED &**

**AFTER**

*Diana Johnson, Carrie Colburn & Jamie Rosse-Stone*

**UNLOCKING HIDDEN ENERGY & JOY**

*Ann Redstone*

**OUT OF THE OPEN & INTO THE CLOSET: LESBIAN**

**WOMEN CHOOSING RELATIONSHIPS WITH MEN**

*Dena Bliss*

**LOVERS: DO WE CHOOSE? OR ARE WE DRIVEN?**

**OR IS IT LUCK?**

*Jane Wagner, M.A., M.F.C.C., Ph. D. candidate*

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*Lillene Fifield & Jody Hoenninger*

**HOW TO SPOT & STOP BURNING OUT**

*Arlene Levin, M.S.W.*

**ANDROGENY: TOMORROW'S ALTERNATIVE TODAY**

*Gracia Levin & Carol Drismon*

**RACISM & SEXISM**

*Lesbians of colour*

**ANDROGENY: TOMORROW'S ALTERNATIVE TODAY**

*Gloria Levin & Carol Primon*

**RACISM & SEXISM**

*Lesbians of Colour*

## WORKSHOP SCHEDULE

**Saturday, 6/9/79**

8:30 - 9:15	Welcome
9:30 - 11:00	Workshop I
11:15 - 1:00	Lunch
1:15 - 3:15	Workshop II
3:30 - 5:30	Workshop III
5:45 - 6:15	Conference Feedback

**Sunday, 6/10/79**

10:00 - 10:30	Community Meeting
10:45 - 12:45	Workshop IV
1:00 - 3:00	Lunch
3:15 - 5:15	Workshop V
5:30 - 6:00	Conference Feedback

*Wear Comfortable Clothing & Bring Pillows for Floor Sitting  
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Carmen Tattersall, 552-2504 (evenings)*

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*I will attend the Women and Alternative Lifestyles Conference  
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*\$20 each, both days; \$12 each, Saturday only;*

*\$8 each, Sunday only*

*I would like space to exhibit art or crafts (bring your own table)  
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*I would like to attend the Trish Nugent/Alive! Concert and  
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**Saturday (List 5 choices)**

1.  
2.  
3.  
4.  
5.

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2.  
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**Personal:** individual solicitations, pen pals, requests, etc.

**Business:** where product or service is sold or job is offered.

**Conferences:** events, festivals, etc., which charge registration.

**Professional Services:** private business or practice.

## PERSONAL

**WANTED for interview:** Women who have experienced incest either by assault or consent. I am a lesbian feminist artist doing work presenting women's experience of incest—not everyone's myths and fantasies. If you are interested in sharing your experience with me send your address and phone number to Nancy Angelo, c/o The Woman's Building, 1727 N. Spring St., L.A., CA 90012.

**PEN FRIEND WANTED:** I am a black 33 year old and I would like to correspond with gay women of any race. I like to go to ball games, I like to party and enjoy life. Please write to: North Carolina Sara, c/o Tide Publications, 8706 Cadillac Ave., Los Angeles, CA 90034.

## BUSINESS

**FREE LESBIAN BOOKLIST:** 12 pages, including novels, poetry, lives, politics, religion, and music. Send business size envelope (9 inch), self addressed and stamped, to Womanbooks, Dept. LTL, 201 West 92nd St., New York City 10025. Also available is a monthly list of new books by and about women (all subjects); send SASE to Dept. LTM. Visit us when you're in New York City!

**KEEP LISTENING** wilderness trips for women, led by women. Backpacking, bicycling, cross-country skiing. Box 446, Sandy, Oregon 97055. (503) 287-0380.

**WILD WOMEN DON'T GET THE BLUES** by Barbara Emrys is a collection of stories about loving and working with women after the honeymoon's over. \$3.00 + 32¢ from Metis Press, 815 W. Wrightwood, Chicago, IL 60614.

**INTEGRITY WELCOMES YOU:** an organization for lesbians and gay men of Episcopalians and their friends. Worship, program, social events. Chapters in major cities. Sample publication free on request. Write J.C. Lawrence, 10 Mercier Avenue, Dorchester, MASS 02124.

**AA & AT MEMBERS:** International gay meeting directory includes groups in 32 states, 5 foreign countries. Also Al-Anon and Other Facilities lists, and "The Homosexual Alcoholic" pamphlet. Write Nancy Tucker, P.O. Box 4623, Arlington, VA 22204.

**THE POLITICS OF FEMINIST SPIRITUALITY:** a reading by Esther Broner (author of *A Weave of Women and Her Mothers*) and Charlene Spretnak (author of *Lost Goddesses of Early Greece: A Collection of Pre-Hellenic Mythology*). All of these stories explore the politics of feminist spirituality. The Woman's Building, 1727 No. Spring Street, Los Angeles. Sunday, May 27, 7:30 p.m. \$2.50.

**CHOCOLATE WATERS,** world famous Lesbian poet and Blaze, a very funny feminist comic, will read, talk and tickle your lesbian funny bones at The Church in Ocean Park, 2nd and Hill Streets, Santa Monica. \$2. Call Womonspace (399-9813) for more information or directions.

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**JOBS-CETA:** The Gay Community Services Center has job openings for Los Angeles residents. Earn while you learn new skills as a counselor, cook, receptionist, carpenter, fork lift operator, gardener, office worker, shipping, etc., etc. You can check your eligibility by calling GCSC City CETA Title I office at (213) 464-7400. GCSC, a non profit social service agency is located at 1213 N. Highland in Hollywood. An equal opportunity, affirmative action employer.

**GAY COMMUNITY NEWS:** a gay weekly for women and men providing news, features, reviews, calendars and much more. Sample copy 50¢. Subs \$5 for 12 weeks, \$10 for 25 weeks. Send to GCN, Dept. A, 22 Bromfield St., Boston, MA 02108. Subs. sent in plain brown envelope.

**LAYOUT ARTISTS:** wanted work with the *Lesbian Tide* on Production Day. We offer good company, hot lunch and \$10 for the day. We need your skills. Please call (213) 839-7254.

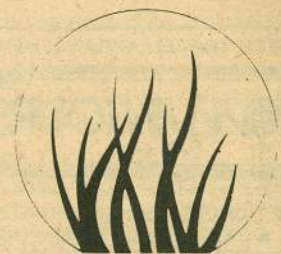
**JOBS:** The County CETA office at the Gay Community Services Center has work experience positions available. To be eligible for our CETA Title I Program you must meet the federal low income standards and live in County Districts 2 or 3 (West Hollywood, Culver City, etc.). Contact GCSC, an equal opportunity, affirmative action employer. 1213 N. Highland Ave. (213) 464-7400 ext. 297.

**LESBIAN CONNECTION:** a nationwide forum of news and ideas by, for and about lesbians. Free to lesbians or \$8 per year donation. Ambitious Amazons, P.O. Box 811, East Lansing, MI 48823.

**OFF OUR BACKS:** news coverage and political analysis on issues that affect women's lives—politics, health, work, prison, etc. Contributing sub: \$12, One year sub: \$6, sample copy 60¢. Send to OOB: 1724 20th St. NW, Washington, D.C. 20009.

**BIRTHDAY COMING UP:** Now you can order a special Gift Subscription to *The Lesbian Tide* for your friends or lover. Send \$7.50 and her name, address, etc., and we will send out a special letter notifying her of your gift. All subscriptions & letters mailed in plain brown envelope. Send to TIDE PUBLICATIONS/GIFT SUB, 8706 Cadillac Ave., Los Angeles, CA 90034.

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**Womanwrites:** Southeastern Lesbian writers, printers, and publishers are invited to a June 15-17 conference which will give them "an opportunity to teach, learn, criticize, and empathize and read and write in a supportive atmosphere. Location: Middle Georgia. \$15 for adults (includes lodging). For more info write: Womanwrites, c/o ALFA, P.O. Box 5502, Atlanta, GA 30307.

#### PROFESSIONAL SERVICES

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Barbara Price (attorney): family law, child custody/visitation, alternative living agreements, small business law for women, entertainment law including copyright, publishing, contracts, and performance agreements. 1714 Stockton St., San Francisco, CA 94133. (415) 433-6790.

Majorie Rushforth (attorney): specializing in feminist and lesbian issues, civil and criminal. Penthouse Law Suite, 505 City Parkway West, Orange, CA 92668. (714) 937-0610 wk. or (714) 540-2186 hm.

Dorothy Morris Compton (attorney): divorce, child custody, sex discrimination, personal injury, business. Union Tower Bldg., Suite 840, 21515 Hawthorne Blvd., Torrance, CA 90503 (213) 316-0160.

Betty Berzon, Ph.D. (therapy): lesbian couples, individuals & groups. 6399 Wilshire Blvd., Suite 1007, Los Angeles, CA 90048. (213) 653-2912. By appointment.

Gail Christian & Assoc. (public relations): promotional services for organizations & small businesses. 7801 E. Telegraph Rd., Montebello, CA (213) 680-3282.

Mary Madsen (attorney & counselor at Law): general civil & criminal practice. Castle Green Bldg., 99 S. Raymond Ave., Suite 502, Pasadena, CA 91105. (213) 795-0179.

Linda Barrone, MFCC (therapy): individual relationships & groups, feminist therapy for lesbians. 1640 5th St., Suite 220, Santa Monica, CA 90401. (213) 393-9194.

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# “What do you people do, anyway?”

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The question is often asked by straights out of hostility or negative curiosity: “What do you people do, anyway?” It is finally answered in full detail in this remarkable new book—the result of one of the most astounding and comprehensive surveys ever taken of any group of people.

## “A book of voices,”

says Jane Rule, author of *Lesbian Images*: “our voices, rich and particular...absolutely important for the information and insight it provides.” Karla Jay and Allen Young, editors of *Out of the Closets: Voices of Gay Liberation*, are trusted, active members of the gay liberation movement. They have been able to obtain information from people who would not cooperate with “establishment” interviewers and writers. So their book is filled with more than computerized statistics, as fascinating and important as those statistics are.

In *THE GAY REPORT*, men and women speak out in their own words about their childhood, growth and coming out; their most pleasing sexual experiences; their relationships with lovers, families, husbands or wives, and children; their hangups, fantasies and masturbation practices; their oppression, politics, hopes and dreams; their experiences with “kinky” sex.

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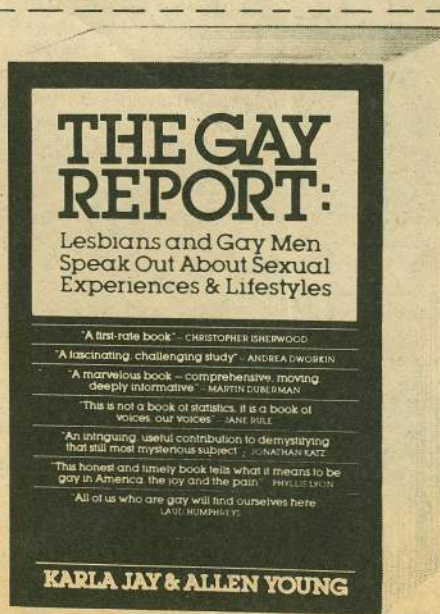
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Just published, *THE GAY REPORT* is available at all bookstores. Or use the coupon to order your copy now. Summit Books, 1230 Avenue of the Americas, New York, N.Y. 10020.



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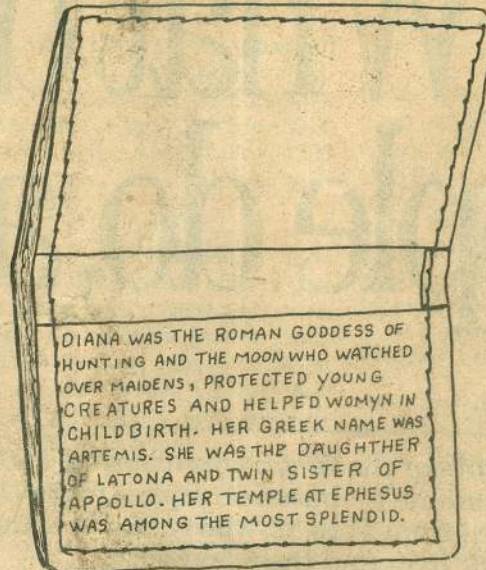
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DIANA



DIANA WAS THE ROMAN GODDESS OF HUNTING AND THE MOON WHO WATCHED OVER MAIDENS, PROTECTED YOUNG CREATURES AND HELPED WOMYN IN CHILDBIRTH. HER GREEK NAME WAS ARTEMIS. SHE WAS THE DAUGHTER OF LATONA AND TWIN SISTER OF APOLLO. HER TEMPLE AT EPHEBUS WAS AMONG THE MOST SPLENDID.



DAPHNE

DAPHNE WAS A YOUNG HUNTRESS WHO HATED MARRIAGE AND THE GODS. SHE LOVED ONLY HER FREEDOM AND DIANA GODDESS OF WOMYN. WHEN APOLLO TRIED TO CLAIM HER SHE FLED INTO THE FOREST. DETERMINED TO ESCAPE HER PREDATOR FOREVER. SHE CHANGED INTO A LAURAL TREE. HER SHINY LEAVES WAVING TO THE GODDESS.

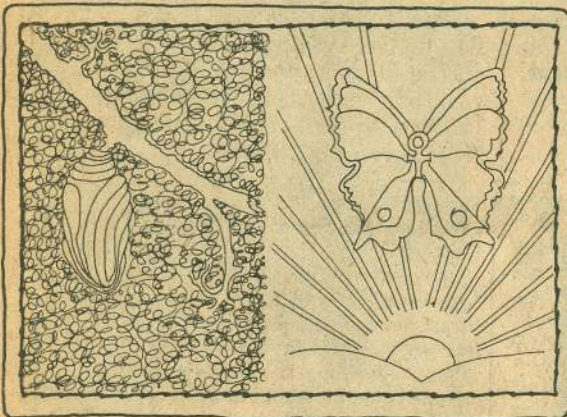
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MUSES

THE MUSES WERE THE NINE GODDESSES OF THE ARTS AND SCIENCES IN GREEK MYTHOLOGY. THEY WERE THE DAUGHTERS OF MNEMOSYNE, THE GODDESS OF MEMORY. ALL THE ANCIENT WRITERS CONSULTED THE AUTHORITY OF ONE OF THE MUSES BEFORE BEGINNING TO WRITE. THE GODDESSES LIVED ON MOUNT HELICON AND DANCED AND SANG AS GUEST OF HIGHEST HONOR AT ALL THE FEASTS OF MOUNT OLYMPUS.

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